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The Woodstock Letters
VOL. LXVIII. No. 2

AMERICAN JESUITS SALUTE FRANCO

The official translation of the Decree of Generalissimo Francisco Franco, restoring the Society of Jesus to its former rights and position in Spain, was printed in the February, 1939, issue of *The Woodstock Letters* (Vol. LXVIII, No. 1. p. 95). Father Francis X. Talbot, Editor of *America,* suggested to Very Reverend Father Provincial that the American Jesuits show their appreciation of General Franco's justice and good will to the Society by sending His Excellency a joint letter of gratitude. The plan received the hearty approval of Very Reverend Father General.

Father Talbot drew up the letter, which was done into Spanish by Father Peter Arrupe, of the Province of Castile. Both versions were sent to Very Reverend Father Assistant and to the Fathers Provincial of the Assistancy for signature.

This letter was entrusted to the Spanish envoy of the Nationalists in the United States, Senor Juan F. de Cardenas, who assured Father Talbot that he would forward the document in the diplomatic mail pouch to ensure speedy and safe delivery to His Excellency.

On December 22, 1938, His Excellency graciously acknowledged to Father Talbot the receipt of this letter and enclosed his reply.

The Woodstock Letters is proud to present a facsimile of each of these important documents. An official translation of the three letters accompanies them on parallel pages.

A Su Excelencia
El Jefe del Estado Español
Generalísimo Francisco Franco Bahamonde

Excelentísimo Señor:

Con grande emoción y con el más profundo reconocimiento despertado por sus motivos y consecuencias hemos leído el Decreto de Restablecimiento de la Compañía de Jesús en España, publicado el día 7 de Mayo de 1938 por el Ministerio de Justicia y firmado por el Ministro de Justicia, Don Tomás Domínguez Arévalo, y por Su Excelencia, como Jefe del Nuevo Estado Español.

Impulsados por el agradecimiento y considerándolo como un deber, nosotros, el Padre Asistente de la Asistencia de América y los siete Provinciales de las Provincias de la Compañía de Jesús en los Estados Unidos, queremos expresar a Su Excelencia y Sus Ministros nuestra gratitud por este rasgo de tanta nobleza, por el que se devuelve a la Compañía de Jesús la plenitud de derechos y funciones en el Nuevo Estado Español. Por este gesto verá Su Excelencia confirmado no solamente la lealtad y ayuda de nuestros hermanos los Jesuítas Españoles, quienes desde el principio estuvieron de Su parte, sino también la nuestra, es decir la de Todos los miembros de la Compañía de Jesús de esta Asistencia de América, en cuyo nombre nos dirigimos a Su Excelencia, representando así a 2,273 sacerdotes, 2,360 escolares, y 596 hermanos coadjutores, que actualmente trabajan, tanto en los Estados Unidos, como en las misiones de Alaska, Islas Filipinas, India, Japón, China, Iraq, Honduras Británicas y Jamaica.

Letter to Franco, page one.

To His Excellency
The Head of the Spanish State
Generalissimo Francisco Franco Bahamonde

Excellency:

With feelings of profound emotion and with full appreciation of the motives and of the consequences, we read the Decree of May 7, 1938, re-establishing the Society of Jesus in Spain, issued by the Department of Justice, and signed by the Minister of Justice, Thomas Dominguez de Arevalo, and by Your Excellency as Head of the State.

It is most fitting and, indeed, it is necessary that we, the Father Assistant of the American Assistancy and the seven Provincials of the Society of Jesus in the United States, should express to Your Excellency and to your Ministers our gratitude for this gracious act whereby you restore to the Society of Jesus the plenitude of its rights and functions in the New Spanish State. By this act Your Excellency confirms not only the support and loyalty accorded you from the very beginning by our Spanish brethren, but that of the American members of the Society of Jesus in whose name we speak, namely, 2,273 priests, 2,360 scholastics, 596 brothers, laboring in continental United States, as well as in the missions of Alaska, the Philippine Islands, India, Japan, China, Iraq, British Honduras and Jamaica.

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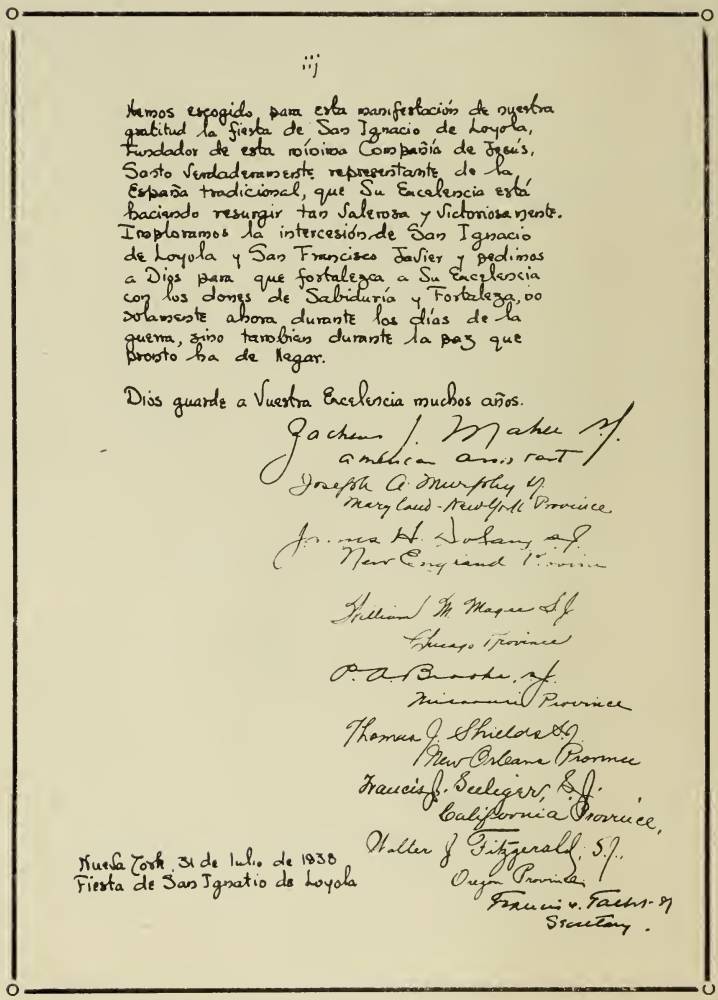
Sinembargo ya mucho antes de la publicación del Decreto del 7 de Mayo de 1938 todos los Jesuítas Americanos unánimemente condenábamos al Frente Popular del Comunismo español y no menos unánimemente aprobábamos con toda energía y cordialidad los ideales representados por la bandera izada por Su Excelencia y sus colaboradores.
Esta simpatía y cordial aprobación de la causa de la España Nacional ha sido proclamada sin cesar desde el 18 de Julio de 1936 por nuestro órgano AMERICA, semanario publicado por la Asistencia Americana de la Compañía de Jesús, así como por muchas otras revistas y publicaciones editadas por los miembros de las diferentes Provincias de los Jesuítas Americanos. Después de vencer no pocas dificultades hemos podido ofrecer una muestra de caridad al lograr remitir por medio de el America Spanish Relief Fund al Excelentísimo Cardenal Isidro Gomá, Primado de las Españas, una suma que se aproxima ya a los 50,000 dolares, para ayudar a los niños y otras víctimas de tan trágica guerra civil.
El Decreto del 7 de Mayo de 1938 revocando el Decreto del 23 de Enero de 1932 y restableciendo la personalidad jurídica de la Compañía de Jesús en España, prueba una vez más que la confianza depositada en Su Excelencia y su Gobierno por los Jesuítas de América está puesta en buenas manos, y al mismo tiempo añade nuevas esperanzas en el Estado Cristiano que esta floreciendo ya del caos causado por los que intentaban establecer el Estado Comunista en la Católica España.

Letter to Franco, page two.

Long before the issuance of the Decree of May 7, however, the members of the American Provinces of the Society of Jesus had been firmly united in vigorous condemnation of the Communist Popular Front in Spain, and in an equally vigorous approbation of the standard raised by Your Excellency and your brave associates.

Our championship of the Nationalist cause since July 18, 1936, has been voiced through AMERICA, the National Catholic weekly conducted by the American Provinces of the Society of Jesus, and through all the other periodicals of the members of the American Assistancy. Our charity has been manifested through the efforts of the America Spanish Relief Fund which has already forwarded to Isidro Cardinal Goma, the sum of more than $50,000 for the relief of the children and other victims of the tragic civil war.

The Decree of May 7, 1938, revoking the Decree of January 23, 1932, and re-establishing the full juridical personality of the Society of Jesus in Spain, gives but added proof that the confidence placed heretofore in Your Excellency and in your Government by the American members of the Society of Jesus was well placed, and gives newer confidence likewise in the Christian State which has already evolved out of the chaos caused by those who had attempted to establish a Communist State in Catholic Spain.



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Hemos escogido para esta manifestación de nuestra gratitud la fiesta de San Ignacio de Loyola, fundador de esta mínima Compañía de Jesús, Santo verdaderamente representante de la España tradicional, que Su Excelencia está haciendo resurgir tan valerosa y victoriosamente. Imploramos la intercesión de San Ignacio de Loyola y San Francisco Javier y pedimos a Dios para que fortalezca a Su Excelencia con los dones de Sabiduría y Fortaleza, no solamente ahora durante los días de la guerra, sino también durante la paz que pronto ha de llegar.

Dios guarde a Vuestra Excelencia muchos años.

Zacheus J. Maher S.J.
America assistant

Joseph A. Murphy S.J.
Maryland-New York Province

James H. Dolan, S.J.
New England Province

William M. Magee S.J.
Chicago Province

P. A. Brooke, S.J.
Missouri Province

Thomas J. Shields S.J.
New Orleans Province

Francis J. Seeliger, S.J.
California Province

Walter J. Fitzgerald, S.J.
Oregon Province

Francis V. Tacht S.J.
Secretary.

Nueva York, 31 de Julio de 1938
Fiesta de San Ignatio de Loyola

Letter to Franco, page three.

For our declaration, we have chosen the Feast of Saint Ignatius Loyola, the Founder of this least Society of Jesus, a Saint truly representative of the traditional Spain which Your Excellency is so courageously and so victoriously resurrecting.

To the patronage of Saint Ignatius and Saint Francis Xavier we appeal in your behalf, and we pray God that you may be fortified with strength and wisdom not only now in the days of warfare, but in the days of peace that must soon arrive.

May God grant Your Excellency length of days.

Zacheus J. Maher, S.J.
American Assistant

Joseph A. Murphy, S.J.
Maryland-New York Province

James H. Dolan, S.J.
New England Province

William M. Magee, S.J.
Chicago Province

P. A. Brooks, S.J.
Missouri Province

Thomas J. Shields, S.J.
New Orleans Province

Francis J. Seeliger, S.J.
California Province

Walter J. Fitzgerald, S.J.
Oregon Province

New York, July 31, 1938

Feast of Saint Ignatius of Loyola

Francis X. Talbot, S.J.
Secretary

El Coronel Secretario Militar y Particular
de
S. E. el Jefe del Estado
Generalísimo de los Ejércitos Nacionales

CS.

Burgos, 22 de diciembre de 1938
(Tercer Año Triunfal)

Rvdo. Padre Talbot.
Director de la Revista "América".
New York.

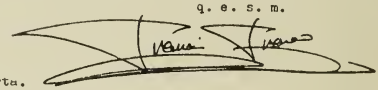
Distinguido Padre:

Por conducto del Excmo. Sr. Ministro de Asuntos Exteriores ha tenido conocimiento Su Excelencia el Jefe del Estado y Generalísimo de los Ejércitos Españoles de la atenta comunicación que en nombre de todos los Jesuitas residentes en Estados Unidos, le dirigen los Rvdos. Padres Provinciales de la Orden de Jesus en Norteamérica.

Ruégole tenga a bien hacer llegar a manos de los Padres Provinciales la adjunta carta como contestación a su atento y patriótico escrito.

Muy agradecido le saluda atentamente su atmo. s. s.

q. e. s. m.



Anexo: 1 carta.

Firmado Francisco Franco Salgado-Araujo.

Burgos, December 22, 1938
(Third Triumphant Year)

The Rev. Father Talbot
Editor, AMERICA
New York, N. Y.

Very distinguished Father:

Through the agency of His Excellency, the Minister of Foreign Affairs, His Excellency the head of the State and Generalissimo of the Spanish Armies, has learned of your thoughtful communication which in the name of all the Jesuits residing in the United States the Reverend Fathers Provincial of the Society of Jesus in North America have addressed to him.

I request that you have the kindness to place in the hands of the Reverend Fathers Provincial the enclosed letter in answer to their thoughtful and patriotic document.

Very gratefully yours,

Francisco Franco (signed)

Enclosure: 1 letter.

El Coronel Secretario Militar y Particular
de
S. E. el Jefe del Estado
Generalísimo de los Ejércitos Nacionales

Cb.

Burgos, 22 de diciembre de 1938
(Tercer Año Triunfal)

Rvdos. Padres Provinciales de la Compañía
de Jesus en
Norteamérica.

Muy señores mios:

Por conducto del Excmo. Sr. Ministro de Asuntos Exteriores ha tenido conocimiento su Excelencia el Jefe del Estado español, Generalísimo Franco, del atento escrito que vuestras mercedes han tenido a bien dirigirle en nombre de los numerosísimos Padres, escolares y Hermanos de la españolísima Compañía de Jesus.

Por encargo expreso del Caudillo me honro en enviarle su profundo agradecimiento por este acto de atención, tan caballeresco y tan cristiano, que ha tenido para con él y para con la verdadera y única España la Compañía de Jesus.

Su Excelencia que en nombre de los verdaderos españoles tuvo que revelarse contra los enemigos de la Patria, al restituir a España la Compañía de Jesus y con ella su personalidad jurídica, no hizo mas que interpretar el sentir de los españoles dignos que con él luchan por desterrar de una vez para siempre del suelo nacional a las hordas moscovitas, que otros malos españoles por apetitos personales quisieron vender a la horda asiatica, olvidando el lugar de su nacimiento y con él la tradición y sus antepasados, y quiza sin

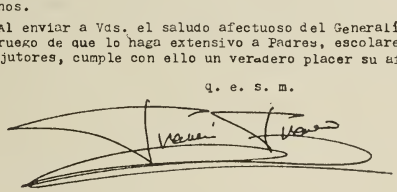
saber que la que fué madre de pueblos y la que predicó la fé y la extendió por más de la mitad del mundo no podia en manera alguna destruir su personalidad y su historia para convertirse en una colonia de Moscou.

Fueron los españoles de siempre, los españoles que la historia nos habla en momentos dificiles para la Patria, los que ahora representados por nuestra juventud, sintieron muy dentro de su alma la fé cristiana que de familia a familia conocieron por sus madres y tampoco pudieron olvidar la historia y su tradición; por eso luchan con todo ahinco y es por ello por lo que el Caudillo tiene fé en su victoria y salvando a nuestra querida Patria salvará en Europa a la civilización occidental y cristiana, repitiéndose en los anales del mundo el destino de nuestra Patria.

El escrito que ha llegado a sus manos revela de que modo se siente a España desde tan lejano pais y por ello el Caudillo confia que cuantos componen la española Compañía de Jesus en todos sus actos y en todas sus obras pregonarán la verdad de nuestra Causa y destruirá cada uno en la forma que sea factible la calumniosa propaganda que nuestros enemigos hacen a costa del oro y del arte que de nuestro suelo robaron inicuamente; esa verdad que ha de traslucir por sus hechos y por sus obras y que algún dia destruirá por artificiosas cuantas historias y cuantas mentiras propaguen nuestros enemigos con el solo fin de continuar la guerra, que ya tienen perdida,y arrastrar a la muerte a seres envenenados por doctrinas tan falsas como las marxistas, en las que no se puede creer teniendo fé en Dios y en nuestros destinos.

Al enviar a Vds. el saludo afectuoso del Generalísimo Franco con el ruego de que lo haga extensivo a Padres, escolares, Hermanos y Coadjutores, cumple con ello un verdadero placer su afmo. s. s.

q. e. s. m.



Firmado: Francisco Franco Salgado-Araujo.

Burgos, December 22, 1938
(Third Triumphant Year)

The Rev. Fathers Provincial
The Society of Jesus in North America.

My very dear Fathers:—

Through the agency of His Excellency, the Minister of Foreign Affairs, His Excellency, the Head of the State, Generalissimo Franco, has learned of your thoughtful document which Your Reverences have courteously addressed to him in the name of the very numerous Fathers, Scholastics and Brothers of the Society of Jesus which is so Spanish in its origin.

On the express desire of the Leader, it gives me great pleasure to send you his profound thanks for this act of attention so courteous and so Christian, which indicates the regard the Society of Jesus has had for him and for the one and true Spain.

His Excellency who in the name of all true Spaniards has had to oppose the enemies of his country, by restoring to Spain the Society of Jesus with all its legal rights, merely interpreted the sentiments of all worthy Spaniards who are at present fighting with him to eliminate for all times from our soil the hordes of Moscow. To this Asiatic horde certain evil-minded Spaniards through motives of personal passion have attempted to sell their country, forgetting the place of their birth and with it their tradition and ancestors. Perhaps without knowing it they forgot that she who was the mother of many peoples, who preached the Faith and extended it over more than half the world, could not in any manner destroy her personality and her history nor convert herself into a colony of Moscow.

There always have been Spaniards, Spaniards about whom history speaks to us in the trying moments of their Fatherland and now represented by our youth, who felt within the depths of their soul the Christian Faith which they learned from family to family through their mothers and who could never forget their history and their tradition. For this reason they are fighting with all their determination, and, therefore, the Leader has faith in his ultimate victory, for by saving our beloved country he will save western and Christian civilization in Europe and thus the destiny of our country will be repeated in the records of the world.

The document which you sent him reveals what is felt in your distant country concerning Spain, and for this reason the Leader is confident that all who are members of the Society of Jesus, in all their acts and in all their works, will proclaim the truth of our cause, and will strive in the manner which seems practical to each, to combat the calumnious propaganda which our enemies are spreading at the cost of the wealth and the art they have so iniquitously stolen from us. This is the truth which must be apparent in all their deeds and works and which will one day combat whatever fictitious stories and lies our enemies may spread for the sole purpose of prolonging a war already lost and of dragging to death people poisoned by false doctrines of Marxism, in which it is not possible to put credence and still have faith in God and in our destiny.

On sending you this affectionate salutation with the request that it be made known to the Fathers, Scholastics and Coadjutor Brothers, it gives Generalissimo Franco great pleasure to sign himself

Yours most affectionately,

(SIGNED) Francisco Franco.

HOMER ON PARK AVENUE

WALTER J. BURGHARDT, S.J.

Park Avenue droned monotonously beneath the hum of purring motors and the whisk of flashing wheels. Southward they sped, in unceasing flow, there where the skyscraper, symbol of the century, streamlines a skyline. Westward would they wend, a sinuous stream to where the Great White Way, in feverish haste, rings out the old, rings in the new.

For the three-hundred Americans in the auditorium off the Avenue, time's hour-glass had run out three-thousand years before. Hushed in silence they sat—college dean and university don, coed and trousered youth, lay and cleric—gaze riveted on a pageant of life unfolding before them.

For there, on the stage-lip of the "loud-sounding sea," now lapping the wood of a thousand keels, now ominous with the rumbling of an angry god, now churning in the grip of a heroes' brawl, now subsiding sullenly like a petulant child—there a quickening drama was moving to its destiny. And as these spectators pitied the priest of Apollo, mute beneath the lash of a sceptred tongue, as they quailed in spirit beneath the sun-god's shafts, as they thrilled to the arrogance of an Agamemnon, to the all-too-human wrath of a sensitive Achilles, to the honeyed speech of a soothing Nestor, the spell of the Greek hexameter on juvenile tongues, now melodiously tripping, now suitably sluggish, was broken only by the wave upon wave of appreciative applause that rivalled the roar of the *poluphloisboio thalasses.*

For on Friday, May 20, 1938, at 8.15 o'clock, the Homeric Academy of Regis High School, New York City, presented to a classically minded cross-section of the Metropolitan Area its annual Symposium. Composed of students of the Senior class especially proficient in Greek, the Academy, under the guidance

of a Jesuit member of the Faculty, had devoted one afternoon a week during the school-year, outside of class-hours, to the task of gaining a more intimate knowledge of the language of Homer, and a more appreciative insight into the beauties and values of the *Iliad* and into the vast literature that has accumulated about the poet and his subject.

Under the influence of this ideal, late autumn and early winter found the Academicians in the throes of Homeric translation and interpretation. Informal talks by the Moderator added flesh to dry bones: snow-streaked Ida and the bold mass of Samothrace gave admirable views of Troyland and "windy Troy;" Schliemann's pick and shovel lent wings to youthful ambition; a "new planet" swam into the Academy's ken as Chapman and Pope, Cowper and Bryant passed in stately review. The Rev. Neil Twombly, S. J., dropped in from Woodstock College to create new vistas by a colorful slide-lecture on *A Trip through Greece.*

The *anagnorisis,* the "sudden lightning-flash in the darkness," came in February. Was Father Knickerbocker classically anemic? Regis would *force* Metropolitan Classicism to sit up and take notice! Did the Greek Classics still hold a message of value and interest to modern youth? Regis would deliver the message *in person!* Were high-school students mature enough to appreciate the "pure serene" of the Blind Bard of Greece? Regis would *express* its appreciation! Regis would offer thinking Gothamites a 3000-year-old program as pleasing, as breath-taking, as stimulating as the 1938 drama that flickered fitfully on the neon-lights in the distance!

True to tradition, the entire *Iliad* would be presented for Greek reading, translation and interpretation. But, pride of Lucifer! each of eight defendants, equipped with a slender Greek text, would vindicate his three Books against the assaults of one of eight classical scholars, tried and true, armed to the teeth

with the experience of years, personally selected for *his* discomfiture! From that fray would emerge *Homer, Epic Poet.*

Were there *twenty-one* Academicians? Then each would devote three solid months to a topic of Homeric research, ranging from the Historical Background of the *Iliad,* through the Homeric Question, down to the *Iliad* through the Ages, and then appear in intellectual Armageddon with an intellect, a memory and a will to face an inquisitive guest-objector! From this war of wits would emerge *Homer, Educator of Greece.*

The challenge to Metropolitan Classicism would ring most clearly in the *pièce de résistance* of the final half-hour. Remarkably red-cheeked heroes would rise from the Troad's *tumuli.* Once again the fillet and sceptre of Chryses would avail naught to ransom his daughter, an impassioned Apollo guide the barb of his strident shafts through a resurrected Grecian host, Achilles and Agamemnon lance each other with bitter words. And all this in Homeric setting, Homeric language, Homeric garb! From this "Quarrel Scene" with its interplay of Greek hexameters would emerge *Homer, Dramatist.*

For three months twenty-one Academicians and a Moderator found in Homer the "staff of life." Monday to Friday. . . .morning, noon, afternoon. . .entire week-ends. . .always some Academician offering his personal translation to a pitiless Moderator, or reporting progress, or lack of it, on his research topic; twenty-one Academicians battling for seven coveted rôles in a quarrel-scene!

Grist to the mill! The *New York Times* of April 1st told a politely-interested world that, out of more than a quarter-million pupils in the *public* high-schools of the city, "the boys and girls studying Greek are just eighty-six"!

Of prime importance for the Symposium was the audience-problem. All-Classical, obviously. Consequently a circular letter was dispatched on the first

of May to the Chairman of the Classical Department in every representative high-school, college and university in and around the Metropolitan Area. The "encyclical" outlined the essence of the Academy, disclosed the scope of the Symposium, closed by requesting the Classical Chairman, first, to do his utmost to attend personally; secondly, to suggest or urge attendance upon the members of the Classical Department, or at least to bring the Symposium to their attention; thirdly, to select at least one outstanding student of the Classics to represent the student-body at the Symposium; finally, to fill out an enclosed form with names of all members of the Faculty and student-body who would honor the Symposium with their presence.

Such a venture, however, is not plain sailing. The return mail from one hundred and fifty institutions lags so discouragingly. On some the enclosed stamped, addressed envelope was entirely lost. Chaminade "does not offer Greek." Richmond Hill is "giving its most important dramatic production" that very evening. Hunter will be represented, but unfortunately has "an important Phi Beta Kappa meeting that evening." New Rochelle's Classical Faculty is "composed exclusively of nuns" and "the Seniors will be in the midst of their exams." Elsewhere, "none of our girls elected Vergil this year!"

Ideal for the purpose in mind would have been an impartial distribution of the rôles of guest-objector among eight Catholic and non-Catholic institutions. City College and Columbia, New York University and Hunter should have been represented in key-positions. Sad to say, though the resources of ingenuity were exhausted, the ideal of '38 remains an ideal.

One prospective objector hoped that he "may some time have the privilege of teaching the Regis graduates who have profited from such a valuable discipline." To another the "Homeric Academy sounds amazingly fine, and the public symposium is a won-

derful thing." To others it is a "signal honor,". . . "something increasingly rare these days,". . ."a splendid thing you are doing,". . ."very interesting,". . . "scholarly design,". . ."an unusual opportunity which makes a very strong appeal to me.". . ."It is like Roland's last horn against the Paynim host of today."

BUT—one has "already accepted an invitation to attend and speak at a dinner which is also educational in tone." Another is producing in English a student-performance of Aristophanes' *Thesmophoriazusae* on the night in question. Another who feels that his "Homeric background is woefully inadequate and would hardly meet the severe demands which would be made upon it," requests "the privilege of attending the Symposium." "Spring has been so tantalizing" for still another that "not even Greek conferences will keep me in the city a week longer than necessary." This scholar has "waited this long to acknowledge the invitation in the hope that a previous obligation to another invitation for the 20th might be resolved. Unfortunately. . ." That Classicist's "commitments are such. . ." This one happens to be "away on leave during this semester." That one is "sailing for Europe immediately after examinations." To a last the "*fumum et opes strepitumque Romae* are too distasteful."

Yet there were rifts in the clouds. Typical of the spark struck in the depths of many a classical soul, a living reveille to the cause of traditional Jesuit education, is the following touching excerpt from the letter wherein Dr. Robert H. Chastney, of Townsend Harris Hall and the staff of the *Classical Weekly,* signified his willingness to act as guest-objector:

> Those of us who are interested in the study of Latin and Greek must always look with admiration upon the splendid classical tradition established and maintained by Regis High School, but I have even a more cogent cause to rejoice at this invitation. In these days of doubtful loyalties and rampant scepticism I am proud to do any service within my power to

an institution that stands four-square to the world in unswerving devotion to our God and to our Country.

The crevice in the clouds grew wider and wider, until, one mellow evening in May, as a wistful sun cast its last wisps of flame over the Avenue, a crimson curtain reared itself majestically to reveal the bust of an ancient Bard, chiseled into sightless immobility, hovering reassuringly above eight tremulous, though determined disciples. The auditorium rippled with the rustle of programs, and from the printed page the Trojan labors of months greeted three-hundred pairs of understanding eyes:

PROGRAM

Part the First

Homer, Epic Poet

Greek Reading, Translation and Interpretation of the entire Iliad

Books	*Defendant*	*Guest-Objector*
1- 3	Joseph Riordan, C'38	Francis P. Donnelly, S.J., Ph.D., Litt.D. Fordham University, New York City
4- 6	John Holland, B'38	Daniel E. Woods, M.A. Manhattanville College of the Sacred Heart, New York City
7- 9	Timothy Curtin, A'38	Neil J. Twombly, S.J., Ph.D. Woodstock College, Md.
10-12	John Price, A'38	Harry W. Kirwin, LL.B. Regis High School, New York City
13-15	Louis Mauro, D'38	Joseph Monaghan, M.A. Manhattan College, New York City
16-18	John Lombardi, D'38	Habib Awad, Ph.D. St. John's College, Brooklyn
19-21	Peter Wiley, B'38	Joseph T. Clark, S.J., M.A. St. Peter's College, Jersey City
22-24	Fred Bechtold, C'38	Robert H. Chastney, Ph.D. Townsend Harris Hall, New York City

Chairman: ARTHUR CLAYDON, Ph.B. (Gregorian U., Rome)
(*Each Objector is allotted ten minutes*)

Part the Second

Homer, Educator of Greece

Defense of Research on Special Problems Connected with the Iliad

Defendant	*Topic*	*Guest-Objector*
John Ward	Historical Background of the Iliad	
Peter Wiley	The Troad	Fr. Donnelly
John Lombardi	Schliemann and Troy	
Joseph Duggan	Manners and Customs of the Heroic Age	
Louis Mauro	Homer and Tradition	Mr. Woods
Robert Moore	The Homeric Question	
Francis O'Brien	The Story of the Iliad	Fr. Twombly
Timothy Curtin	Greek and Trojan Heroes	
Raymond Valerio	Subsequent History of the Iliad's Characters	Mr. Kirwin
Bernard McSherry	Hector and Achilles	
John Price	Greek and Trojan Councils	
John Bauer	The Women of the Iliad	Mr. Monaghan
Patrick Smith	Famous Episodes in the Iliad	
John Holland	The Role of the Gods in the Iliad	
Matthew Kane	The Will of Zeus in the Iliad	Dr. Awad
Francis Faur	Literary Merits of the Iliad	
Fred Bechtold	Epithets in the Iliad	Mr. Clark
John Reilly	Similes and Metaphors in the Iliad	
Lawrence Cusack	Homer and His Translators	
Joseph Riordan	The Iliad and the Aeneid	Dr. Chastney
Frank Moffitt	The Iliad through the Ages	

Chairman: MR. CLAYDON

(*Each Objector is allotted five minutes*)

Part the Third

Homer, Dramatist

Dramatic Presentation in the original Greek of the "Quarrel Scene" Iliad I, 1-305

Dramatis Personae

NARRATOR ..... John Bauer, B'38
Bard of the Heroic Age

CHRYSES ..... Joseph Duggan, A'38
Priest of Apollo, who comes to the Grecian Camp to ransom his daughter, the prize of King Agamemnon

AGAMEMNON ..... Raymond Valerio, B'38
King of Mycenae, and leader of the Greek host before Troy

ACHILLES ..... Fred Bechtold, C'38
Leader of the Myrmidons, hero and mightiest warrior of the Iliad

CALCHAS ..... Peter Wiley, B'38
Renowned seer of the Achaeans, who guided their ships to Troy

ATHENA ..... Lawrence Cusack, D'38
Goddess, favourable to the Greeks, who descends from heaven to restrain the wrath of Achilles

NESTOR ..... John Ward, B'38
King of the Pylians, famous for his age, wisdom, eloquence and military strategy

Scene: The Grecian Camp on the northwestern coast of the Troad

Time: Early in the tenth year of the Trojan War

(Blackout indicates passage of nine days, during which Apollo spreads destruction through the Grecian Camp)

BOARD OF JUDGES

REV. EDWARD B. ROONEY, S.J.
Prefect General of Studies, Jesuit Colleges and Universities, United States

REV. MICHAEL A. CLARK, S.J.
Prefect General of Studies, Jesuit High Schools, Middle Atlantic States

MR. PAUL W. HARKINS, S.J.
Instructor in Classics, Loyola College, Baltimore

A prize will be awarded at the termination of the Symposium to the Academician who, in the opinion of the Board, shall have made the best individual impression of the evening

Of itself, the simple affirmation that the '38 Symposium scored a brilliant success might mean something, and again it might not. It might perhaps be literally true, and again it might demand the proverbial grain of salt. Yet, once we have plumbed the reactions of an octette of eminent objectors, of a judicious trio of judges, of an educated audience that had placed one hundred and fifty minutes of an alluring Spring evening at the disposal of twenty-one High School seniors, we have a touchstone of practical infallibility. The critical appreciations that follow are reproduced without an arbitrary censorship, with this in view, that, while we tingle with pleasure and pride at such fulsome praise, we may not in our enthusiasm forego the sobering effects of the surgeon's scalpel. For the impressions of the guest-objectors, Father Donnelly's "long life in the saddle" as a Jesuit educator fits him eminently for a criticism of the Symposium from the viewpoint of the *Ratio Studiorum*:

The Homeric Academy of the Regis School lived up to its fine traditions and to the prescriptions of the *Ratio Studiorum*. Our system did not think it enough to keep students busy in class reading and writing. Its purpose was to develop speakers and writers, and the prizes of the *Ratio*, except for Catechism, were awarded for composition only, and in composition was the chief examination. Academies offered scope for wider reading and more speaking for the better students.

The public exhibition of an Academy calls for hard work from the director, but the fruitful results of publicity could hardly be better exemplified than in the Regis Academy. The students with fine bearing, with distinct and correct expression, with prompt and excellent answers, pleased the learned examiners and the large audience. Every speaker manifested assurance without forwardness, and in some cases the examiners put a strain on the one examined by indistinctness and by vague questions, but the students met the difficulties ably.

Every feature of Homer was well represented. Version, grammar, metre, erudition, all connected topics, were handled satisfactorily. I was immensely pleased with the whole performance and was disappointed that the lateness of the hour

and the distance I had to travel prevented me from enjoying the dramatization of the quarrel in the first *Iliad*. The favorable reports I heard of the performance increased my disappointment. Under cover of a personal quarrel, which always rivets attention, Homer in that masterly introduction reveals his leading characters and imparts all necessary information to follow his story. There is in all literature no better introduction to a story, and I congratulate director and students on the choice, while I regret that I missed the performance.

If centuries and experience had not fully demonstrated the excellence of every feature of our *Ratio*, then the Regis public exhibition would have given ample testimony to the worth of Academies and to the splendid results of publicity.

Mr. Woods, of Manhattanville, whose skillful questioning brought Hector and Andromache to life again on the Regis stage, gave expression to his impressions in the following succinct tribute:

The Symposium was not only inspiring but impressive. My feeling was that the gathering was of great benefit to all. It was evident that the students experienced the joy of a scholarly task well done; the professors, joy in the knowledge that in the field of classical learning good seed had been sown and the harvest was abundant; the audience, joy in the realization, once again, of the dignity and importance of the first great literary work of European literature.

In an age in which Greek plays such a small part in the educational system it is comforting and encouraging to the classical professor to have been a part of the success offered by the Regis Homeric Symposium.

The carefully reasoned comments of Father Twombly are a model of well-balanced criticism:

I should like to congratulate all those who participated in the Homeric Symposium. Anyone who has taught the classics in High School could not fail to realize that behind the public appearance of the Academicians lay a great deal of patient, solid work, interesting no doubt, but difficult. The curriculum today is not slight: the extra-curricular activities, to say nothing of the extra-scholastic interests, of the students make great demands upon their time. Under these circumstances, to master the accidence and syntax, the translation, the indispensable background for the understanding of nearly two-thousand

lines of a text separated from us by three millenia, is no small achievement. And the boys' handling of the passages called showed that such a mastery had in general been attained. The time allotted each objector was inevitably short: but it sufficed, I think, to convince all that each defendant was really prepared on his whole assignment.

The second part was, shall I say, somewhat hampered by the shortness of the time allowed. True, in many a remark offered in explaining the text, there was evidenced an acquaintance with the topic listed in the second part. One would have liked to hear a more lengthy exposition of one topic, with ample time for the development of a real objection. On the other hand it is understandable that an arrangement of the program enabling every boy to appear, would have a stimulating effect during the long weeks of preparation.

The last part of the evening's program, the "Quarrel Scene" from Iliad A, was naturally the high point for the boys and for the audience. Nor am I sure that it was not the most valuable feature of the program. After all, points of grammar, elements of style, questions of rhythm and sound effects, find their justification in an intelligent sympathetic reading of the poem. The weary work over notes and lexicon seemed to bear its fruit in the dramatic rendition of those few hundred lines of their author. Homer came to life during those moments in the auditorium: he had come to life in the many hours of laborious preparation that must have preceded so excellent a performance.

Does not the great advantage of a literary, liberal, classical education lie in just that intimate, spiritual contact of the boy's soul with the great heroes and singers and sages of the civilization from which our own derives? The three-hundred lines of Greek will doubtless in time be forgotten: but the horizons opened, the enthusiasms enkindled, the revelation of another world so far from ours yet so near it—all this will have done something to the boy's soul that, at the worst, can never be wholly undone. and, at the best, will repay a hundred-fold all the hours and weeks of labor.

Mr. Kirwin's appreciation, in true advocate-style, is a masterly combination of shrewd penetration and ardent warmth:

If I were to tell you that the annual Homeric Academy Symposium was and is the superbest scholastic event of the School year at Regis, you might be inclined to dismiss the observa-

tion as the outburst of an altogether too enthusiastic classical devotee. You might even be tempted to scorn the efforts of school boys who would seem to have plunged recklessly over their heads, yea head first, into too deep wells of learning to wallow hopelessly amid profundities beyond their comprehension. The work of the Homeric Academy, however, gives the lie to any such idea. Certainly not in any other High School in New York, perhaps not in any in the country either, can anyone attest such outstanding scholastic accomplishment as can be accredited to the members of this classical organization: the mastery of the entire *Iliad* in its every phase—translation, reading, interpretation.

It was my great honor to be invited to the Symposium in the capacity of guest-objector. On that occasion, each boy was given a selected passage to translate, and required to answer queries put to him by his objector. Some had to read the Greek, others scanned the lines, and in many instances were asked to satisfy the merest whimsy of their objector. To say that the writer was edified by this feat would be to say the least. The whole demeanor of the boys, their serious intellectual preoccupation, their great grasp of the subject, amazed all who were present that evening. Few, even the uninitiated, could help but recognize the enormous outpouring of effort represented in this entirely unique happening.

One suggestion I might venture to make. Let there be a greater stress placed upon the humanistic aspects of the *Iliad*. Let is be *clearly* shown that the Academy's prime function is not the mere mechanical acquisition of classical minutiae *"in vacuo,"* as it were. City, State and Nation should *unmistakably* come to know and appreciate the civilizing effect of classical studies, Homer in particular. The germ is there. I suggest it be developed more specifically. I have nothing but praise for one and all. More power to Regis and her Jesuits, that, in the face of contrary persuasion, the classical learning wants not a protagonist nor a patron!

The candor of Mr. Monaghan's confession is extremely affecting, and will draw our Homeric hearts to him in grateful affection:

The more I realize the true obligations of modern education, the less I approve of the exaggerated role played by the classics in our schools. Therefore I attended the Academy in a mood totally out of sympathy with such affairs. I left with the unqualified admiration one gives to a brilliant *tour de force*.

The members of the Regis Academy had an understanding of the Homeric text and scene which surprised me. They and the man who trained them deserve the highest praise for a thorough job, lovingly performed. Seeing so much labor and attention to detail, I regretted that Homer dwells in a twilight realm, untouched by the modern sun.

My sincere thanks for the pleasure I felt at your Academy.

Appearing in the Regis school paper, the *Owl*, issue of June 9, 1938, was the following enthusiastic comment expressed *viva voce* by Dr. Awad at the conclusion of the Symposium:

I was much impressed by the knowledge evinced by these boys. *I have hardly seen anything in this country to compare with it.* Especially in the 'Quarrel-scene' were they remarkably natural. Every gesture was appropriately fitted to the meaning intended to be conveyed. I heartily congratulate the Homeric Academy for such a consistently fine interpretation of the *Iliad.*

The post-Symposium mail-bag brought the following message from Mr. Clark, as a supplement to his spontaneous remarks of praise the night before:

SAINT PETER'S COLLEGE

Jersey City, N. J.

May 21, 1938

Mr. Walter J. Burghardt, S.J.

HOMERIC ACADEMY

Regis High School

New York City

Dear Mr. Burghardt:

There is one point which I forgot to mention last night at the conclusion of your splendid Homeric Academy. I do not mean that I am about to withdraw some measure of the praise that I was then only too happy to express. Nor do I intend to add to it. That would be impossible. I said all that I could say on that subject last night.

This is in the nature of a personal confession. Regis has always had an exalted reputation, delightful to possess, of course, but very formidable, I assure you, to a scheduled Guest Objector. Now it can be told how I reread my Homer over and over again before I dared to quiz the students whom you had so ably prepared. I am now glad that I did so. For I am told that I did not show up too unfavorably in comparison with your boys.

However, if the excellent report of your Academy gets around town as it deserves, I doubt whether you will find a Greek Professor hereafter so careless of his prestige or so complacent in his presumed knowledge as to tackle your youngsters in a public amphitheatre.

Some one remarked to me after the Symposium had been concluded how "obliging" the Objectors were to let the boys shine so brightly on the platform. If he only knew the truth! We were lucky to get away with full academic skins.

Warning you that I shall consider it a duty of charity to advise any other Guest Objector in the future of the grave professional risk involved in his acceptance of the invitation, and wishing the Homeric Academy unending days of distinguished success, I remain, believe me,

Hellenikos tis,

Joseph T. Clark, S.J.

Dr. Chastney has already merited so well of us that any introduction, howsoever couched, would inevitably degenerate into little more than a bathos:

The honor of serving as a guest-objector at the Homeric Academy Symposium is a privilege that fills the soul of any classicist with a satisfaction not to be found elsewhere.

Here one sees and hears young men thoroughly imbued with the classical spirit, who have, in secondary school, acquired a mastery of the grammar, prosody, literary appreciation, background, manners and customs of the *Iliad* that would reflect high credit on any college undergraduate. But more than technical learning is evidenced. Under steady questioning in all matters ranging from syntax to the Homeric Question, these students reveal their own deep appreciation of one of civilization's great masterpieces with poise and dignity, but at the same time with the humility becoming a scholar. Their accomplishment is a tribute to both the quality

of the student body of Regis High School and the calibre of its teachers. If the intense devotion of the men who guided these students leaves them any moment for satisfaction in work accomplished, it must have had its culmination in the Symposium held on May 20, 1938, when the "Quarrel Scene" was presented in Homeric setting, language and garb. That evening one left the auditorium of Regis High School with the feeling

> That symmetry and music cannot perish,
> That beauty cannot die.

Father Rooney, chairman of the board of judges, before presenting to Fred Bechtold a beautiful pair of gold cuff-links in token of the best individual performance of the evening, spoke in the most flattering terms, yet with obvious sincerity, of the surprise, the delight, the inspiration he had received from the Symposium. In a recent letter Father Rooney graciously mentioned the fact that he had "spoken of it in several parts of the country in an effort to show just what can be done even with high school boys, if the director of such an academy is competent and has sufficient interest to inspire the boys." Father Clark, who responded so animatedly to the request for his services, spontaneously penned a post-Symposium epistle, the tenor of which left no doubt of his undiluted admiration and genuine feeling of gratitude.

The testimony of Mr. Harkins, who so graciously rounded out the trio of Jesuit judges, hardly belies the verdict of his Homeric compatriots:

> All the Academicians had been well-trained for an enormous and difficult task. Long hours of hard work were obvious in their ready and, for the most part, accurate answers to the questions proposed. They read the Greek rhythmically, translated with an accuracy that did not oust elegance. and, above all, they interpreted with a sureness and enthusiasm that could be due only to a genuine appreciation of what they read.
>
> The dramatic presentation of the "Quarrel-scene" was the evening's high-light. The swell and ebb of the majestic hexameters impressed even those of the audience who knew no Greek. If some of the actors seemed to tower above the others,

it was because Homer made them tower. Each actor interpreted his part adequately and well. Most striking of all, and a most striking tribute to all the participants, was the rapt attention of the audience throughout the performance.

From out of the concourse of distinguished guests, the tribute paid by the Reverend W. Coleman Nevils, S.J., former president of Georgetown University, at present Rector of St. Ignatius Loyola Church, Regis High School and Loyola School, is pre-eminently worthy of reproduction:

The Homeric Symposium is so eminently in keeping with the traditions of the *Ratio* that laudable family pride possesses us. The academies were no small part in the all-'round education in the days when the Society produced scholars of worth to vie with forlorn and ephemeral dilettanti. True to the Society's classical traditions, the Symposium emphasized what can be accomplished if prefects of studies and teachers would eschew latterday novelties and cling to the heritage of over three-hundred years. Translation, interpretation and the important examples of syntax were exacted by competent and appreciative examiners. A vivid and picturesque dramatization of one of the most tragic scenes of the *Iliad* re-echoed the Age of Pericles. Best of all, the Symposium was not limited to a select quartette of the best students but embraced twenty-one of the Senior Class. The audience, composed of intimate friends of the classics, showed themselves, by their rapt attention and genuine appreciation, akin to the devout Catholic who loves the Latin liturgy of the Church and responds to its elevating influence.

We congratulate those in charge, and especially those who worked so hard in months of preparation: we are grateful to the instructors and professors of our sister institutions, public and private, who acted as examiners. We were particularly complimented to have present as an active examiner our own Father Francis P. Donnelly, who has spent many years in the classroom and has so tirelessly championed all that the *Ratio Studiorum* stands for. The spirit of Ledesma, of Aquaviva, of Jouvency and of the old Roman College, of Clermont and La Fleche, hovered over the entire evening.

Perhaps the Homeric Symposium should bear the inscription, an adaptation from Ennius, which has been placed in stone on a recently erected building of the Province:

Moribus antiquis stat res Loyolaea virisque,
which someone has interpreted:

Loyola's fortune still may hope to thrive
If men and mould like that of old survive.

From the College of Mt. St. Vincent came this welcome word of praise from the Classics Department in the person of Miss Susan H. Martin:

May I express my appreciation of the memorable Homeric evening? I am sure everyone present was stimulated by the wonderfully finished achievement of the Regis Homeric Academy.

With characteristic thoughtfulness Dr. Lillian B. Lawler, of Hunter College, well-known editor of the *Classical Outlook*, penned the following words to the author:

Dr. Thelma De Graff of Hunter College, who attended your Homeric Academy Symposium, came back deeply impressed with the high standard of scholarship displayed by your students, and made me sorrier than ever that I had to miss the occasion. . . . .You are doing a most unusual piece of work, and all friends of the classics will wish you continued success.

And, if we may be permitted to forsake the ranks of the initiate to give ear to the catechumen of the Classics, who will dare dub odd the artless expression of the Senior in the Academy of the Sacred Heart of Mary, who wrote because "I would like you to know that I enjoyed myself immensely as I am sure everyone else did"?

The Catholic Pictorial News Monthly *Action* for July, 1938, under the caption *QUARREL SCENE OF THE ILIAD GIVEN IN ORIGINAL GREEK BY REGIS HIGH SCHOOL STUDENTS*, featured two photos of the cast, the one flanked by Dr. Chastney, the other by Dr. Awad. Prefacing a succinct account of the evening's intellectual fare was the following *morceau*:

In the musical rhythm of the original, and in costumes purported to be on the side of the authentic, a group of Regis High School students, New York City, presented as the *pièce de*

résistance of the Annual Public Symposium of the Homeric Academy of the school the entire "quarrel scene" from the Iliad in the original Greek. So well did they perform that it was difficult to realize the players were high school boys.

October saw the Symposium penetrate to the Jesuits of Ireland and Hong Kong through the medium of their *Province News*. In the self-same month the *Classical Bulletin* devoted a precious column to the Symposium, to conclude of the Quarrel-Scene:

> The unforgettable climax the bombshell of the evening for the audience, came in Part the Third, "Homer, Dramatist"... Rendered entirely in the musical rhythm of the original, acted with perfect interpretative skill, enhanced by the striking proportion of costume and scenic effect, the performance held the attention of the audience from first to last.

Before we rest the case of the 1938 Symposium, there remains one solitary item that clamors irresistibly for attention. Interesting, not to say consoling, and somewhat in the nature of a record, are the post-graduate statistics on the Academicians of '37-'38. Of the eight student defendants, four are at present novices of the Society of Jesus at Saint Andrew-on-Hudson. Of the cast of seven, four, Achilles and Agamemnon, Nestor and Athena (costumes doffed, of course), are at Fordham on scholarships. Another of the student defendants carried off scholarships to Fordham College and the School of Pharmacy in open competition. Of those Academicians who participated in the research phase alone, three won competitive scholarships to the same institution. A total of four vocations to the Society plus nine scholarships to Fordham distributed among twenty-one Academicians is not unreasonably accounted a tribute to the lofty standards set and maintained by the Academy.

The Homeric Academy has its roots deep in the dim past of Regis. Christmas of '22 and freedom had hardly slipped around the corner when Mr. Francis X. Dougherty, S.J., Instructor in Senior Classics, en-

couraged by student interest and spirit of study, suggested to twelve of the graduating class the idea of reading the entire *Iliad* before the close of the school year, and, if possible, of inviting a number of Greek enthusiasts to examine them at the end.* For four months Homer and his creations absorbed the time and interest of these twelve disciples. Thrice did they appear upon the school stage in test trials, at each trial prepared on six different Books of the *Iliad*.

June 5 was the eventful day. ** The twelve ardent devotees took their places upon a stage simple yet appropriate in its setting. In the background a beautiful maroon plush drop first attracted the eye of the observer. In front of this drop were white Greek columns crossing the stage at the center. From the side drops, two columns arranged in artistic fashion framed two bronzed doors. The proscenium was fringed with a heavy plush border and the front stage was flanked by two fluted columns. . . .While the orchestra played an appropriate chorus, the real treat for the eye became evident. Dimly at first, but with increasing brilliance as the orchestra selection drew to a close, the multi-colored lighting effect grew. When the last bar of the chorus had ended, a truly Grecian scene revealed itself.

Among the invited examiners on this noted occasion were Prof. Charles Knapp, of Barnard College; Prof. W. Bryant, of De Witt Clinton High School; Prof. W. R. Bryan, of Columbia University; Prof. Cavanaugh, of George Washington High School; Prof. Biel of De Witt Clinton; Dr. Francis Paul, principal of De Witt Clinton; Prof. Conde B. Pallen, the noted Catholic poet; Prof. Walter Sanders, of Loyola School; Miss Anna Brett, of Hunter College, and the Rev. Francis M. Con-

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* As Fr. Dougherty, (now Rector of Canisius High School, Buffalo, New York) informed the writer recently: "We did not form a Homeric Academy in the year 1923. It was merely an organization of that time which pointed to the Symposium on Homer." Yet who will deny the distinction of forerunner to the zealots of '23?

** *Catholic News*, New York City, June 16, 1923, p. 3. The *Teachers' Review*, published at Woodstock College, Md., Vol. XIV, No. 4 (Oct., 1923), pp. 55-56, contains the same account in a slightly condensed form. The *Catholic News'* version possesses the further advantage of a group picture of the students who participated.

nell, S.J., regional director of Jesuit Colleges in the east; finally, about sixty Sisters from the various academies throughout the city. and many normal school teachers, with their respective classes. . . . .

Preceding the examinations six of the Academicians read papers on different phases of the *Iliad.* The first was introductory, delineating the purpose and aim of the Academy, the setting of the poem; then were treated in order: "The Troad," "The Plot," "The Days and Nights," "The Battles," "The Consistency." Ensued a hectic hour: each of the twelve Homerites was examined on passages selected from anywhere and everywhere by the above-named savants; questions embraced the *Iliad's* history, its mythology, grammar, syntax, etymology, and all collateral matter embodied in the Greek text. Professor Knapp took advantage of the opportunity to extol the courage, spirit of self-sacrifice and application of the twelve. Homer had come to Park Avenue, and Classicism's "first-nighters" had pronounced it a personal triumph!*

Though Homer had come to Park Avenue, he had not come to stay. The very next day the Bard shook the dust of the Avenue from his sandals, not to return till the leaves were turning in '32. It was then that Mr. John V. Walsh, at present candidate for the degree of Doctor of Philosophy in Oriental History and Semitics at Johns Hopkins University, took steps to inaugurate and cement for able and willing Regians an intimacy with Homer inconceivable within the confines of the classroom. Under his direction seven Seniors were banded together into an Homeric Academy strictly so-called. The program called for biweekly meetings (later modified to a catch-as-catch-

* Four of the twelve original Homerites are now known to the Maryland-New York Province of the Society of Jesus as the Rev. Daniel A. Hare, S.J., the Rev. Charles P. Loughran, S.J., the Rev. Gerard J. Murphy, S.J., and the Rev. Lawrence M. Wilson, S.J.

can policy), at which the *Iliad* was read *passim* to the seventh Book and supplementary lectures provided by Mr. Walsh.

On June 6th, ten years and a day after the cultural display of '23, the Debating Hall was the scene of a Symposium; the audience, the Senior Class; the guest-questioners, the Rev. Augustus M. Fremgen, S.J., professor of Greek at Fordham, and Dr. Carleton Brownson, professor of classical languages at the College of the City of New York; the theme or thread, "The Humanity of Homer." Besides the dialogue-translation of selected human interludes from *Iliad* I-VII, there were two unusual essays: the one, by John D. Barry, on "Man in his Earth-born Flowering," portrayed Homer with verve as the apotheosis of naturalism. the other, by Hugh W. Carney, on "Certain Homeric Characters in Life and Death," delineated the enduring humanity of these creations of the Bard.

The scholastic year 1933-1934 saw seven Seniors gather at least twice each week under the same "regime," to find themselves at the end proud intellectual possessors of practically the whole of the *Iliad*. Dr. Brownson, a real humanist of the old school, sketched new horizons in a stimulating glimpse of the *Odyssey*. The Symposium of June 7th, presented to the Senior Class and to the Regis and Loyola Faculties, offered "The *Iliad* as a Cultural Testament": high-spots were papers on "The Humanism of Homer" by Lewis Delmage, and on "Homer as a Witness of Origins" by John Devine. Neither program nor diary refers to guest-questioners, but the writer has the assurance of Mr. Walsh himself that the Rev. Demetrius Zema, S.J., and Mr. William Lynch, both of Fordham, honored the occasion with their active presence.

The program of the Symposium of June 7, 1935, reveals the Academicians with "tongue-in-cheek":

HOMERIC HUMORESQUE
or
Fact, Fate, and Folly
of
The Bard's Cosmos

Several of the Academicians had the attractive task of translating passages prefaced by such quaint titles as "Olympian Frivolities" (*Iliad* I, 493-530;538-611); "A Revolt of the Masses" (*Iliad* II, 134-154; 211-271); "Barter and Banquet" (*Iliad* VII, 464-482); "Mirrors of Mycenean Society" (*Iliad* XVIII, 469-509; 542-573); "A Homeric Superman and the Ethical Sense" (Iliad IX, 308-320; 496-515); "A Hero to his Horse?" (*Iliad* XIX, 400-424).

The morning of May 18, 1936 was memorable at Regis for a two-hour *Actus* divided equally between Vergil and Homer. The latter, under the auspices of the Homeric Academy, consisted of a defense of the *Iliad,* Books I-III and most of VI. Guest-examiners were the Rev. W. Coleman Nevils, S.J., the Rev. Charles Gallagher, S.J., the Rev. Philip X. Walsh, S.J., and Professor Patrick F. Flood, M.A., dean of classics at Theodore Roosevelt High School. At the twin *Actus* the entire school was present, save that Freshmen were mercifully spared the gauntlet of the Greek.

In December, 1936, Mr. Walsh bade farewell to Regis. The last week in January, 1937, saw Mr. Paul J. Scanlon, S.J., presiding for the first time over the fortunes of the Academy and taking the opportunity to outline the mode of procedure to be followed in future meetings. Translation was to occupy only a fraction of the weekly hour: by judicious selection, by careful preparation, by summary of plot, the entire twenty-four Books would be seen in the course of the year. The meeting would open with a paper, purporting to elucidate one of the more important Homeric problems, close with an *ex corona* discussion of

some question apropos of the Homeric epic: a feature that evoked enthusiastic response.

Weeks of serious preparation, a "dress-rehearsal" before the Faculty, and the '37 Symposium was offered on the evening of May 21st to the Senior Class and relatives of the Academicians. An impressive paper was read on "Homer, the Humanist;" the "Quarrel-Scene" was enacted by two local Thespians in the original tongue; each of four Academicians defended six different Books of the *Iliad* against the assaults of an individual student-objector and guest-questioners Edward A. Robinson, Ph.D., professor of Classics at Fordham Graduate School, and Clinton Walker Keyes, Ph.D., professor of Greek and Latin at Columbia University. The audience was disappointingly poor, the presentation distinctively rich in "eternal values."

The reins of the current Academy are in the enthusiastic grasp of Mr. Thurston N. Davis, S.J. Thanks to his unflagging zeal, a succession of capable lecturers has graced the Academy dais. Mr. William Lynch, S.J., of Fordham College, spoke on "The Objectivity of Homer;" Fr. Twombly presented two excellent slide-lectures on the Mycenean Age; Mr. Aloysius J. Miller, S.J., of the Jesuit House of Philosophy at Inisfada, offered a scholarly comparison of Homer and Beowulf, Mr. Andrew J. Torrielli, Cand., Ph.D. at Harvard, took "Homer and the Chanson de Roland" for his subject; while Mr. Charles McCauley, S.J., of Xavier High School, in thought-provoking fashion compared Homer with the epic Muse of Mantua, Vergil. Excursions were conducted to the Metropolitan Museum of Art, and Cretan and Mycenean civilization have begun to pulsate with life. There, too, the Academicians were privileged to hear Carl W. Blegen, of the University of Cincinnati, just after his return from excavations at Troy-Hissarlik. Plans for the Symposium, though still tentative in the main, foreshadow an animated evening: defense of the entire

Iliad, the deathless "Quarrel-Scene", taxing research-work converging towards a solution of the Homeric Question, surely these will find an echo in the soul of Metropolitan Classicism.

When the last tuxedo-clad figure, sheepskin in hand, has pranced proudly down the aisle on the feast of St. John Francis Regis, and an auditorium that only a few moments before sparkled with life and light is shrouded in the veil of night, the institution that *"pietas Christiana erexit Deo et patriae"* will have given a quarter-century to the cause of Catholic education. May this bare expose of an activity typically "Regis" help her sons, in this "year of jubilee," to think upon her "with deep affection and recollection," and may it portend that a sightless minstrel, with a song on his lips and his soul in his song, has returned to Park Avenue, this time to stay!

A. M. D. G.

DEVOTION TO THE NORTH AMERICAN MARTYRS

ROBERT I. BURKE, S.J.

One of the non-popular devotions of the Catholic Church in America is that in honor of her own and only Saints, the Jesuit Martyrs. Apart from a few scattered and feeble efforts, public demonstration in their honor is limited to the shrine at Auriesville. Even there, as the Fathers in charge of the Shrine will be the first to admit, the *cultus* is still in embryo. To boast that 30,000 visited the shrine of a pilgrimage season seems less impressive beside the fact that there are 20,000,000 American Catholics.

We recall two facts and draw a conclusion. At the time of their beatification in 1925 promises and forecasts were ripe with how "on their canonization, devotion to the Martyrs would sweep the country." They were canonized shortly afterwards, but nothing significant happened. The other fact to recall is that to say that the Jesuit Martyrs of North America are more than just the Jesuit Martyrs—to say that they are the canonized representatives of hundreds of other priests, many of them also martyrs, of all the great Orders and from nearly every country of Europe, who came here with nothing to gain and simply to give us the Faith, is only to be fair: The Jesuit Martyrs are the symbols of our debt to Europe for the Faith—which debt weighs so lightly on the bulk of Americans that they can afford to forget both it and the men to whom, under God, they are most indebted.

With these two facts in view, we come to examine the phenomenon of *non-devotion* to the Martyrs. There are two possible explanations: either Americans are not a praying people, or they are unfamiliar with and unimpressed by their debt. To say that Americans are not a praying people is to say what is manifestly

untrue. Apart from the great demonstration of Faith at the International Eucharistic Congress in 1926 and the annual National Congresses, the Novena of Grace draws numberless thousands to attend the many services in Our churches, while year by year the number of parish churches running the novena increases so that many priests other than Jesuits have been pressed into service. I have attended the crowded weekly services of the perpetual Novena in honor of Our Lady of Perpetual Help at the Mission Church, Roxbury, Mass., and I am told that these services are similarly attended in all Redemptorist churches throughout the country. The recent popularity of the novenas in honor of Our Lady of Sorrows (Servite) and Our Lady of the Miraculous Medal (Vincentian) are other proofs that Americans do pray, and pray publicly. The suggestion developed in this paper is not intended to disparage any one of these devotions—least of all the Novena of Grace. But the simple fact is stated: that these devotions have a popularity and an appeal that devotion to the North American Martyrs has not. And to that I add this undeniable fact: that no one of the above-mentioned devotions—with the exception of the Eucharistic Congresses—has in it so fundamentally that which should harness American enthusiasm as devotion to America's own Martyrs.

We are left, then, in our search, with the other horn of the dilemma: devotion to the North American Martyrs is not popular because Americans as a whole are unfamiliar with their debt to these men and the men whom they stand to represent. But let us approach that from a slight angle. And let us be frank. The chief proximate reason for the lack of this devotion is that there have been very few, if any, miracles of a public nature attributable directly to the intercession of the Martyrs. Why is that? Are they not ever so close to God's throne? Are they not responsible for what is really a miracle in a class approaching the

miracle of grace necessary to explain the rapid spread of the Faith in the Apostolic age? I mean that on a continent with no traditions and well short of a thousand years old, the Catholic Church in America is one of the soundest and most vigorous branches of the Vine. And these eight men, of whom one, Jogues, walked the streets of New York in its very young days, were rapidly raised from the honors of the Blessed to the honors of the Saints *"ut eorum intercessione, florida christianorum seges ubique in dies augeatur."*

It is not because they are impotent, then, or uninterested. It is because they are not known that they are not prayed to, and so there are no miracles for them specifically to perform. It is a vicious circle: there are no miracles because the Martyrs are not known and prayed to; they are not known and prayed to because there are no miracles to attract the prayer of people.

There is a way out, a solution. It is *to make them known.* It so happens that these men, America's Saints, were also Jesuits, so that we, their spiritual descendants in direct line, in this same America are the fittest men to glorify and popularize these Saints among the American people of today. The phenomenon of *non-devotion* is strange, to say the least—almost like Ireland forgetting her Saint Patrick or Hungary her Saint Stephen. It would seem that some sort of duty devolved upon every American Jesuit to supplement in a very real way the work of the three or four Fathers assigned to the Auriesville shrine. These Saints are America's; they are Ours in a double sense. Our task is simple and clear: to make them *known* so that they will be invoked. Devotion to them should at least equal the devotion of the Novena of Grace. But devotion, founded on love, presupposes knowledge. And knowledge of this sort, like any process of education, takes time and effort. It

will not grow overnight, or merely by talking and writing about it. Something must be done. It will probably be best to begin with tridua in our churches preparatory to their feast. After a year or two a novena service will be welcome—and then an increase in the number of services until, as is eminently fitting, there will come the call for Our Fathers to conduct the novena services in parish churches. And the day should come, after having united our best efforts to the grace of God, when devotion to the North American Martyrs will in reality "sweep the country."

By "our best efforts" I mean first of all that the men selected to give the initial tridua be representative preachers capable of moulding the exceptional ready to-hand material into red-blooded, genuinely spiritual sermons. There shall be no excuse for vague conventional essays on the Christian virtues. To indicate the obvious material: there are the seventy-two volumes of the "Jesuit Relations," biographies by Fathers Wynne, Talbot, Boyton, etc., and a series of biographical pamphlets published by Jesuit Missions Press together with two novena pamphlets.

Secondly, as a prerequisite, the preachers themselves should have prayed for and found efficacious the intercession of the Martyrs on their own behalf—this to obviate an eloquence manufactured for the occasion and such as never fails to be detected. *Nemo dat quod non habet.*

Thirdly, I mean that the preacher be convinced of the appropriateness of the devotion for America *today.* In the lives of these Martyrs there will be found all that appeals to the "universal" American. Their life-story is one of pioneering, or heroism, of daring adventure. They were motivated by the noblest of unselfish motives. They followed an incomparable Leader. They died for what they loved and believed to be true. And without irreverence I can say that

that spirit is what we like to think attended the founding of our nation and pushed its borders continually westward. And no matter what any American may be personally, he recognizes there the portrait of the *ideal* American. It is significantly, too, a devotion to *martyrs* whom we may be called upon to imitate in the ultimate way as others in Mexico, Russia, Red Spain and possibly in Germany's not-too-distant future.

A novena before their feast in September has also an extrinsic accidental fitness. It is just six months away from the Novena of Grace, and at such a time as not to interfere with or be overshadowed by the greater feasts of Christmas and Easter. It comes just before the month of the Rosary, after the summer when there is need of spiritual refurbishing and at a time when our American youth is on its way back to school. To make the annual novena in honor of the Martyrs at the beginning of the school year a feature in all Our colleges and high schools, to name new institutions in their honor, to inspire young Jesuits in houses of formation with this devotion, to make them want to spread it and so prepare during their years of study—all these means are possible. And every possible means should be utilized. If the Martyrs stand for America's debt, they stand doubly for Ours. But for their tears and blood, it is certainly possible that the Church here in America might not be so flourishing and representative. It is also within the realms of possibility that the American Assistancy of the Society of Jesus would be one of the smaller instead of the largest assistancy of the Society (since the dispersion and slaughter of numbers of the Spanish Jesuits.)

We owe it to these great men, "of whom the world was not worthy," to magnify their name. They have left us a pattern to imitate, these "workmen who needeth not to be ashamed," who "have sown in tears that we might reap in joy."

PAINT—POTS AND PARADIGMS IN JESUIT HIGH SCHOOLS

To remark that an adequate Arts curriculum should include, as an indispensable minimum, one course in *Art*, seems as superfluous as to belabor the obvious assumption that an omelet should contain at least one egg. The *bona fide* Bachelor of Arts, sheepskin and all, remains an academic contradiction in terms, as long as he has not acquired even a smearing acquaintance with the brush of the artist.

Rebellious social forces, that had previously shattered the Gothic greatness of the medieval *trivium* and *quadrivium*, were perhaps responsible for the initial divorce between canvas and copy-book in Jesuit education. The force of tradition, apparently without convincing arguments to support its continuance, seems to be perpetuating this unnatural separation of art from literature in the contemporary Jesuit secondary school curriculum. Should they complement each other? Are they mutually compatible? Are they simultaneously practical? It seems that all three questions are to be answered in the affirmative.

For an Art Course, however rudimentary in technique and unpretentious in purpose, subserves our general educational ideal, as well as developing a worthy apologetic by-product. Such a course also provides a laboratory for talent which may mature, in a surprisingly significant percentage, into a skill, welcome on the commercial market or in the fields of subsidized aesthetics. Furthermore, in their effect on the individual student, exercises on canvas challenge in many legitimate respects the prestige that presently clings to other classroom practices. Last of all, the High School *atelier* opens a new, if small, gap into the regrettable blackness that has so long surrounded the Catholic heritage of religious art. A Catholic school,

that ignores Leonardo da Vinci, Raphael and Michaelangelo, and their glorious associates, transmits a truncated tradition to the generations of students for whose formal education it assumes official responsibility.

The genesis of the suggestion that artistic activities be assimilated, as a supplementary discipline, into the normal high school curriculum, may be traced to the underlying principles of the *Ratio Studiorum*. These guiding axioms propound, as the primary purpose of the specific regulations which they introduce, the training of students in a broad and general culture, indispensable to a Catholic gentleman. The pupil is to be exercised to perceive the proper proportion between multiple objects; to see all reality in its divine perspective. Perception, as a refined sense, is to be sharpened and deepened.

Almost exclusive emphasis has, from the very beginning, been laid upon literature as the fundamental staple for educating cultured Catholics. Music, of the concert or stadium variety, has not been entirely neglected. For most Jesuit schools support orchestras—or bands—which afford varying opportunities for artistic development to the voluntary student members. Although dancing, as an art, may be cultivated with adolescent ardor off campus, a regimen of supervised calisthenics and a broad program of intramural athletics for common participation provide some assistance in developing control of the body, and the acquisition of a graceful carriage. But, with the inevitable exception of a few isolated instances, a practical course in Art has not been offered in Jesuit institutions of higher, or secondary, education.

At the present time, however, it seems to be imperative that interest be shown toward this branch of education. Advance in the technological manufacture of multiple commodities has reached that stage of operation where "industrial design" of the product becomes indispensable. The man in the street is be-

coming more and more aware of the beauty of line and color. Corresponding expansion in the fields of commercial art has broadened the area of opportunity for persons equipped with talent for form and figure. The resultant demand for artists has echoed in the school halls, as apt places for the discovery of talent in the raw. The effects of present achievement have already sponsored a general advance of art-interest in the educational world. Art schools have multiplied and enjoy a fair mean of registration and prosperity.

Since, however, most art schools and most artists are non-Catholic (not to say pagan or worse), the aesthetic and commercial fields exhibit creative work which consists of secular subjects, sunk in a depressing, materialistic background. The bill-board, the magazine, the museum, and the private gallery pay princely prices for canvases or pasteboard drawings that offend all sense of decency and good taste. The public agencies of education are as godless in the art class as they are in every other department. A superficial proficiency in the technique of shade and line supplants genuine, moral inspiration. The godless instructor inculcates sham art, and the students express on canvas his godless concepts. It does seem futile to exhort Catholic citizens to protest indecent illustrations in advertising, insulting and blasphemous portions of public murals, or broad-minded bill-boards *after* they have been foisted on the common gaze, when at the same time no effort is made to remedy the abuse at the source.

It does not, however, follow that the exclusive purpose of an Art Course in our High Schools would necessarily be the production of a band of successful Catholic artists. Beneficial influence would be exerted, on an ever widening scale, if some of our students imbibed a genuine interest and appreciation of painting and drawing. They would then be equipped, at least, to proffer an intelligent and discriminating

criticism. The indispensable minimum objective would be to educate Jesuit students to that height of artistic appreciation where they would be on an equal level with their fellows.

This social result, however, may be difficult to attain, due to the inevitable inefficacy of minority opinion. An immediate and more tangible aim of the proposed Art Course is the considerable benefit that it confers on the individual student. The author of a book automatically assumes a deep interest in all other publications on the same subject. The owner of a new house observes critically and keenly every other house that he sees. Experiment has proven that a boy who has attempted to paint a tree (with mediocre success), becomes habitually more observant of all trees.

Simultaneously with an advance in his ability to represent objects in paint, he begins to notice things that had never existed for him before. This progress, consequent upon faithful practice, sharpens his general attitude to the world outside him, and perfects his powers of observation. His instinctive interest in everything that exists is stimulated and exercised. Nothing that impinges on his consciousness is uninteresting, because he sees in it a pattern for possible reproduction in line and color. He acquires a new enthusiasm. Sympathies and understanding broaden. His taste and "feel" for the symmetry of beauty develops. Sooner than seems to be the case for those who are unacquainted with art, he knows what he likes and why he likes it. There is, last of all, a concomitant training in the faculty of concentration that is invaluable. The student applies himself for two or three consecutive hours to determined, careful, and accurate work. When properly motivated, there seems to be no valid psychological reason why these qualities of interest, enthusiasm, minute observation. sympathy, understanding, taste, and the pow-

er of concentration cannot be readily transferred to other phases of human life and activity.

Is such an Art Course practical? Financially, the added subject causes little embarrassment to the bursar. A four-period per week schedule for a satisfactory art instructor on the high school level should be covered by a budget appropriation of not more than three hundred dollars a year. *Interest* is the only necessary requisite for one of Ours who volunteered to supervise the course. For a sufficient knowledge of fundamental technique could be gathered by the uninitiated without difficulty from one or two of the excellent handbooks on the subject. The *School Arts* magazine, a popular educational monthly, furnishes regular outline material for student assignments, along with suitable theoretical explanations.

It has been said that a High School Principal could not fit this proposed course into his presently packed curriculum, even with the aid of an academic shoehorn. But there are ways of adding it on, without insuperable inconveniences. The course, to be most successful, should be offered as *voluntary* for all students, irrespective of individual grade. Mass introduction of pupils on a compulsory basis retards progress, and reduces the course to the level of a task for some and a weight on the surging talent of others. As an elective, however, the subject provides free play for personal assignments and individual instruction. The progress of the pupil is then conditioned only by his interest. Inasmuch as previous knowledge and a determined age limit are not required for enrollment, the candidates should be numerous. However, not more than twenty pupils should be confided to the charge of a single art instructor. Ten percent of the student body would show vital interest; five percent would exhibit singular talent.

A single art-session that cuts across grade differences is, however, calculated to disturb a pre-arranged

time schedule. But there always remains a good assortment of extracurricular opportunities. Saturday morning has been found to be generally acceptable by all concerned. Besides the laboratory period of three consecutive hours, it is profitable to have an illustrated lecture period once a week on pertinent phases of the history and technique of painting and design.

The main features of the proposed plan have been incorporated and put to the test in a course, now in its sixth consecutive session, at the Preparatory School of Fordham University. Twenty volunteer students, from first year to fourth, meet every Saturday morning, from nine till noon, to work in the art laboratory on their individual projects. These assignments center upon the copying of pictures with very few ventures into original creative work. This reproduction method is not generally approved in the pedagogic circles of modern art, although definite advantages of considerable importance in the initial stages are readily admitted. However, the same, or analogous, arguments may be adduced to vindicate the imitation of "model-pictures," as are advanced for the practice of imitating "models" in English composition.

A semestral exhibit is arranged twice a year in the School Library by the Fordham Prep Art Club. Parents and friends are invited to inspect the display, and generally evidence enthusiastic appreciation of the finished pieces. Several responsible Catholic School administrators in the metropolitan area have visited the exhibits, and expressed the intention of inaugurating similar courses in their own curriculum structures. The non-artist members of the student body are amazed at the progress made, and new recruits apply for admission. The art students themselves derive self-confidence and encouragement to continue.

A statistical study of the correlation between language ability and art talent is perhaps too circumscribed, at present, to provide certain conclusions. It has, however, been noted in several instances that a general progress in literary studies has followed upon a gradual advancement in the art class. One or two students, with a recognized language ability quotient of low degree, have derived from a relative success in the art course those finer qualities of taste and perception which literary studies had previously failed to confer. Some characters, slightly warped by the pressure of inferior language ability, have stiffened their morale, because of comparative success in the art class, to ambition more than a resigned mediocrity in competition with their fellows. To date, three graduates of the course have decided to use their talents in some artistic avocation, as their state in life. Paint-pots and paradigms are supplementary in one Jesuit High School. They may prove to be the same in others.

A. M. D. G.

THE BELLS OF GEORGETOWN UNIVERSITY

J. Robert Brown, S.J.

Almost a century before the *Liberty Bell* of American history was cracked by the over-zealous bell-ringer, in fact, when the metal from which the Independence Bell was cast, was a mere uninspiring heap of ore, when Georgetown Heights was just an Indian camp and trading post, when Georgetown University was but an unfulfilled dream in the minds of the earliest Jesuit Maryland Missionaries, the *Founders' Bell* of Georgetown University was calling the citizens of Saint Mary's City to the Court House for affairs of Church and State.

The purpose of this paper is to reintroduce to the old and to point out to the younger sons and friends of the Blue and the Gray, the justly revered and treasured collection of old bells, now the property of the University. A secondary, but no less important aim is to accompany and explain the exhibition of these bells during the Sesqui-Centennial celebration of Georgetown University.

It is, of course, proper to include the *Healy Tower Bells* and the *Ryan Bell*. For even though they are in daily use on the campus, and despite the fact that the normal, present-day student may look with jaundiced eye upon the *Healy Bells* and feel no lyric thoughts of the days of the dear, dead past well up in his heart, and though the *Ryan Bell* is equally unable to make him reflect on the days when it might have served a better purpose than to rouse him from his slumbers, or to herd him, like a conditioned laboratory mouse, into the Ryan Grill, yet they *are* part of the collection. And bells as well as bricks link the present Georgetown with the past. Thus one should include all the bells now on the campus of the School.

The Founders' Bell—1682

The first bell in the chronological and in the historical order of importance is the 1682 Bell or *Founders' Bell.* It now rests enshrined in the Healy Historical Museum, mounted on a plain oak beam, four feet high by ten inches square. A small bell it is, only a little more than a foot high, with only one inscription, the date, 1682, around the upper rim. Tradition has it that it contains silver salvaged from the storied treasures of the storm-wrecked Spanish Armada. Certain it is that the bell has an unusually deep and mellow tone; to judge by its color and excellent condition, it is not improbable that there is silver in it.

The Archives of the University (the catalog of historical objects) tell us that this item was the bell of the old chapel (Catholic) of Saint Mary's City, Maryland, and that it came to Georgetown from the Jesuit Mission Manor of Saint Inigoes, Maryland, in 1886, through the generosity of Father Gaffney, S.J., the Superior of that Mission. Since the day of its arrival at Georgetown it has been the University's most treasured historical relic. All historians of the institution write glowingly about it, and in their pages call it reverently the *Founders' Bell.* The name is a happy one since the Bell dates back to within half a century of the foundation of the colony and the days of Father Andrew White, S.J., and the other pioneer Jesuits, who were the real founders of the Georgetown University to be, since they planted the seed from which the college grew.

There can be no valid doubt about the historical authenticity of this Bell for we have documentary evidence for it as early as 1681, when the Maryland State Assembly ordered a bell to be purchased in England, "for the Court House," thereby saving the expense of a drummer to convene the Assembly and

call the Court.[1] It was ordered in 1681, cast, sent to Maryland, and hung at the Court House in 1682.

When, at last, the Established Church of England was dominant both at home and in Maryland, and Lord Baltimore's colony had lost its unique status as the one state in the whole world where religious freedom was granted to all, the Penal Laws of England were enacted in Maryland. Catholics and all things Catholic seemed doomed. Saint Mary's City was no longer to be the Capital; the very name was odious to the Anglicans and reeked of popish superstition. With the Capitol changed to Annapolis, Saint Mary's City slipped into the limbo of forgotten towns. Most of the furnishings of the old Court House and the now famous 1682 Bell were left behind.[2]

Life continued quietly in the now neglected city. The Catholics welcome the peace and tranquillity, but few Anglicans cared to remain in the city doomed to a living death. Somehow the Jesuit Fathers and their ever faithful flock managed to build a brick chapel above which they hung the old Court House Bell.[3] Here they remained, steadfast, and loyal through all the bitter persecution and contempt of the times, until 1704.

But how did the Jesuits gain possession of the Bell and the other now priceless relics of the old Court House? Not by confiscation. For Catholics, and above all the Jesuits, had no civil rights. (Except, of course, the right and duty to support the local Established clergyman at forty pounds of tobacco a head!) It is equally certain that the resident Ministers of Saint Mary's did not wink complacently at the use and

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1 Cf. J. W. Thomas *Chronicles of Colonial Maryland*, p. 34; the *Maryland State Archives Publications;* and Paul Wilstach, *Potomac Landings*, p. 151.

2 See J. W. Thomas, *Chronicles of Colonial Maryland*, p. 44.

3 Cf. *Historical Collections Relating to the American Colonial Church*, edited by William Stevens Perry (1878), pp. 20-23; and W. T. Russell, *Maryland, Land of Sanctuary*, p. 433.

ownership of these objects by the Jesuits. Not by any lyric leap of the imagination can we infer that the Bell and other furnishings were *given* to them. Therefore the Jesuits must have purchased these articles. How else explain the fact that they could remove these things from their chapel at Saint Mary's City to their Manor House at Saint Inigoes without a challenge from the Established Church at the very time when the Jesuit brick chapel in the old capital city was padlocked by order of Governor Seymour? This man, incidentally, unblushingly styled himself "an English Protestant Gentleman" at the close of this official order.[4]

Why the owners sold the Bell and the other articles is still another question. Yet, judging by the number of the letters and the bitterness of the complaints against some of the clergy of the Established Church in Maryland for their general lack of learning, character and good morals (and I refer only to the letters written by Established Clergymen and laity to the mother country and to the Governor of the Colony), judging by this weighty bit of irrefutable evidence, it does not seem to me at all surprising that the Bell and other objects came into the possession of the Jesuits by purchase.[5]

After Governor Seymour's order closed the chapel of the Jesuits at Saint Mary's City, they moved the Bell and their other possessions to the more secluded Manor Chapel House on Priest's Point, Saint Inigoes Creek. There the bell was mounted and used until it

[4] Cf. *The Maryland State Archives Publications,* Volume 26, p. 46. The order was issued on September 11, 1704.

[5] That there were devoted clergymen of the Established Church in Maryland is too well recognized to be stated here. See F. L. Hawks, *The Rise and Progress of the Protestant Episcopal Church in Maryland, passim;* also the letters of the Reverends Bray and Gambrall in *Historical Collections Relating to the American Colonial Church,* edited by William Stevens Perry (1878); "Correspondence of Governor Sharpe," *Maryland State Archives Publications,* Volume 1, pp. 30, 60, 61, 69; *ibidem,* Volume 23, p. 83.

was sent, in 1886, to the Archives of the University. Hence it can be said with certitude that Georgetown University now has in its Historical Collection the Bell from the Old Court House of Saint Mary's City, Maryland. It is the oldest Catholic Church bell in America and, from the present known sources, it is also the oldest church bell of any religious group in Maryland and most probably in the United States.[6]

Thus the Bell that mournfully tolled the knell of Saint Mary's City as the Capital of Maryland, the Bell that sounded the dirge of religious liberty in Maryland, when Catholics who had established the colony and granted freedom of worship to all others, were deprived of their rights and given the Penal Laws for their reward, that Bell now rests in the Archives of the oldest Catholic University in the United States, mutely eloquent of the sombre days of the past.[7] Once a year it speaks, on Founders' Day, and softly rings out a solemn note of praise and honor

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[6] See *Early Churches of Maryland* (Hodge's unpublished Manuscripts and Letters); consult also the appropriate files in the Georgetown University Archives.

[7] Compare the following lyric of the official song of the Pilgrims of Saint Mary's, written by Father J. Sheridan Knight, S.J.

THE BELLS OF SAINT MARY'S

The Old Bell of Saint Mary's, enshrined on the hill
Of Georgetown, keeps watch o'er our heritage still;
And out from the South where Potomac's flood dies,
The Bell still rings out freedom's praise to the skies.

The Bells of Saint Mary's,
Ah, hear! They are pealing
From Lookout to Trent Hall,
Potomac to Sea;
And from these fair landmarks
With joy they're revealing
Her people's faith in God and State
To you and me.

Oh, let the fair 'scutcheon of Calvert's e'er shine!
Our hearts will forever his story enshrine,
What time the brave Pilgrims sailed over the sea,
A realm to establish where conscience is free.

as each name of the illustrious *Men of Georgetown* is read from the Scroll of the Founders of the University.

The St. Thomas Manor Bell—1734

The Saint Thomas Manor Bell, the second oldest bell linking Georgetown with the past, is also kept in the Healy Historical Museum. Somewhat smaller than the *Founders' Bell,* it rests unmounted like a comfortably sedate ancient on a regal pillow of blue and gray velvet. Age has tinged this bell with mellowness; its blend of silver, green and golden colors gives it that matchless charm of old bronze. Around the neck, or upper rim, it is inscribed:

ME FECIT AMSTELRIDAMIA—1734

The lower rim has no inscription, although ornately decorated with scroll work.

Documents in the University Archives inform us that the bell came to Georgetown from the old Manor House, Saint Thomas, in Charles County. It was presented to the University in 1895 by the Reverend John Broderick, S.J. We also know that this bell was hung by Father T. (or G.) Hunter at Saint Thomas' Manor and kept there until sent to Georgetown. (The writer thinks this bell survived one of the several fires in the house at Chapel Point and that for this reason it is not even mounted on a wooden beam.)

Why is this bell counted among Georgetown's most treasured relics? Just as the *Founders' Bell* links Georgetown with the foundations and early days of the colony of Maryland, so this 1734 bell is a memorial of the eventual revival of religious freedom not only in Maryland but in all the United States of America. Above all is it cherished because of its connection with

the first American Catholic Prelate and Founder of Georgetown University, the Right Reverend John Carroll, S.J.

Bishop Carroll heard this bell ring out over the fields of Chapel Point. For as Superior of the Maryland Roman Catholic Clergymen, and Bishop of all Catholics in the infant Republic, he presided over the meetings of the clergy held at Saint Thomas Manor. This second bell forms a second link in our chain of dates with the past. Its history is not as colorful as that of the *Founders' Bell.* But it marks almost the end of the tragic era of legal religious bigotry and intolerance, and rings in the dawn of peace for Catholics and the foundation of the College on the Potomac. And these events are of such vital importance as to give this bell a proper place of honor in the collection, and more than a passing note in a record at the time of the University Sesqui-Centennial Celebration.

The Dahlgren Chapel Bell—1814

The third and last of the old bells is the one hung in the bell-arch over Dahlgren, the College Main Chapel. Unfortunately the writer could uncover no documents relating to this bell in the Archives. This does not mean that there are no records of it; but merely that this writer searched in vain. Perhaps another can supply the missing details and remedy this absence of available information.

The location of the bell makes it a rather difficult task for a staid archivist to examine it. Through the good offices and generosity of Brother Lawrence Hart, S.J., I was given an exact description of the bell plus an equally exact copy of all inscriptions and markings.

In size the *Dahlgren Bell* resembles the *Founders' Bell.* Its tone is not quite as mellow though it is very ornately decorated. It was hung at the time the chapel was constructed and has been in constant ser-

vice ever since as the Students' Chapel Bell. Here is a transcription of the Bell's legend:

Z R R
q p G
ANNO—1814
Jesus Maria Y Jose
LA FUNDIO FRANCO FERNA
500 PR Y OB EL
M. R. P. F. MANUEL MAR.

A friend has translated the above inscription for me in this manner: the letters Z to G meant nothing to him; at least, as were many others, he was completely baffled by them. The year is evident, as is the invocation to the Holy Family. The rest of the inscription seems to mean: "Very Reverend Father F. Manuel Mar offered the bell maker, Franco Ferna, five hundred (?) to pay for it."

The Healy Bells—The Ryan Bell

These are the youngsters in the Georgetown tintinnabular family: the *Healy Bells* and the *Ryan Bell.*

The *Healy Bells,* three in number, are hung in the majestically beautiful Healy Central Tower. Gradually they are becoming part of the tradition of the University. But as they are such babies compared to the *Founders' Bell,* I shall leave the task of a glowing account of their history to the historian of the Bi-Centennial Celebration of the College in 1989. For the record, here is a short description of these bells:

1) Center Bell—three feet in diameter.
   Inscription: 1888 Santa Maria Sedes Sapientiae
2) East Bell—about two and one half feet in diameter.
   Inscription: 1887—St. Aloysius Gonzaga
3) West Bell—about two feet in diameter.
   Inscription: 1888—St. John Berchmans.

The *Ryan Bell* is hung on the west wall of the Ryan Building, near the roof. It is used as the Angelus Bell and the dinner bell. It has no inscription other than the date, 1895.[8]

In these pages I have attempted to give a short history of the Bells of Georgetown University. All of them rang out triumphantly the Sesqui-Centennial Celebration of the foundation of the College. These Bells possess an eloquence all their own: they need no flow of oratory to tell their story, no facile pen to sing their praises. To see them, to hear them ring out their sharp, clear notes is to attend a symphony of the years played in virile brass. Listen to the cavalcade of dates, the pageantry of the years intimately associated with these Bells of Georgetown: 1634—1682—1692—1698—1704—1734—1750—1776—1804—1812 — 1814 1834—1860—1865—1889—1898—1900—1918—1939 ! These dates span a period of over three hundred years! It is not difficult to conjure up in the mind some of the highlights and shadows, the blue and gray colors, blended into the panoramic picture of the history of America and Georgetown, that these Bells have rung in and out for the Sons of Georgetown who have gone before.[9]

The *Founders' Bell* called the citizens of Saint

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[8] The *Healy Bells* and the *Ryan Bell* were all cast at the McShane Bell Foundry in Baltimore. All therefore bear the trade-mark of this firm on their surfaces.

[9] By way of summary I present a table of pertinent facts on the Bells of Georgetown:

Name	*Age*	*Location on Campus*
Founders' Bell	257 Years	Healy Building, 1st Floor Museum.
St. Thomas Manor Bell	205 Years	Healy Building, 1st Floor Museum.
Dahlgren Bell	125 Years	Dahlgren Chapel, The Yard.
Healy Tower Bells	50 Years	Healy Building, Center Tower.
Ryan Bell	44 Years	Ryan Building, West Wall.

Mary's City to the Court House on that unhappy day when the Capitol of Maryland was moved to Annapolis. Down through the dread days that followed, weary, oppressed but ever loyal Catholics answered its call to the Holy Sacrifice in the ghost city of Saint Mary's. For almost two centuries it pealed forth from the necessitated semi-obscurity of Priest's Point on Saint Inigoes Creek. Today this treasured Bell, at long last, rests securely and rings out triumphantly from the portals of the College of which it was a symbol—a pledge.[10]

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[10] The sources used in the preparation of this paper were courteously opened for inspection at the Archives of Georgetown University, the Morgan Historical Library of Georgetown University, the Library of the United States Congress, the Pratt Library in Baltimore, Md., and the Woodstock College Library. Woodstock, Md.

The following bibliography is useful on the subject: John Gilmary Shea, *History of Georgetown College;* J. Easby Smith, *History of Georgetown;* Fairfax McLoughlin, *History of Georgetown;* W. Coleman Nevils, *Miniatures of Georgetown;* J. W. Thomas, *Chronicles of Colonial Maryland;* W. T. Russell, *Maryland, Land of Sanctuary;* J. Moss Ives, *The Ark and the Dove;* F. L. Hawks, *Rise and Progress of the Protestant Episcopal Church in Maryland;* Paul Wilstach, *Potomac Landings;* and *Early Churches in Maryland,* (Hodge's unpublished Manuscripts and Letters). See also pertinent articles in the *Indices* of the *Georgetown Journal,* and the *Maryland State Archives Publications.* Singularly helpful for certain topics is William Stevens Perry, *Historical Collections Relating to the American Colonial Church.*

A. M. D. G.

THESE LETTERS AND POPE PIUS XII

Every one reads what *America* prints. But *America* does not print all that *America* does. All that *America* does is interesting; most of it is also important.

The future will only increase the importance of the following correspondence, unified by frequent mention of Cardinal Pacelli, the present Pope Pius XII. That these letters from *America* files are interesting, he who runs may read.

ENCYCLOPAEDIA BRITANNICA
NEW YORK, 342 Madison Ave.

December 2, 1936

My dear Father Talbot:

. . .And further, our article on the *Papacy*, a long and important one of approximately 50,000 words, is written by various authorities connected with the Church, except that the final portion, a little over a page long, was written anonymously and appears with our anonymous token, X., at the end. I wonder if His Eminence would consent to rewrite this portion of the article? It is about 1500 to 1600 words in length and covers only the negotiations, and the results of the negotiations, leading to the establishment of the Vatican State City. If you think this a wise plan, would you like to ask His Eminence to make this contribution to the Britannica? The present article refers to Cardinal Pacelli's part in the negotiations.

I should like to add to this letter that when the Fourteenth Edition was in preparation I asked Cardinal Gasquet to write one of the sections of the article on the Papacy. He consented to do so, but unfortunately owing to illness he was not able to write it, much to my regret. . . .

Yours very sincerely,

(signed) F. H. Hooper

ENCYCLOPAEDIA BRITANNICA
NEW YORK, 342 Madison Ave.

December 21, 1936

Office of the Editor
Father Francis Talbot, S.J.
Editor *America*
329 West 108th Street
New York, N. Y.

My dear Father Talbot:

We certainly should find room in the Encyclopaedia Britannica next time we go to press for an article on His Eminence Cardinal Pacelli. Unfortunately I cannot give quite as much space to the article as I should like, but I can find room for one of 300 words, and if he should be elected Pope, I must increase this to 400 words.

The printers are now at work on another printing. It will be a month or more before they reach Volume 17 containing the letter P. I need not say that I should be very glad if you would write this article for me, but if because of want of time or any other reason you are unable to, I should be greatly obliged if you would suggest one or two persons to whom I might turn.

Surely we must have the article and I would like it written, of course, by someone within the Church.

signed (F. H. Hooper)

AMERICA
National Catholic Weekly
329 West 108 Street
New York

January 13, 1937

Your Eminence:

Under separate cover is being sent a copy of Volume 13 of the Encyclopaedia Britannica. The publishers and the Editor of the Encyclopaedia Britannica, Franklin H. Hooper, take great pleasure in present-

ing this volume to Your Eminence, and I feel that I am especially privileged in being asked by them to make the presentation.

When Your Eminence was leaving New York after your most gracious visit, a set of the Encyclopaedia Britannica in three-quarter Morocco binding was sent to the steamer. Volume 13 of this set contained the very offensive article on the Society of Jesus. The new article on the Society of Jesus which I wrote with the assistance of some collaborators had not yet been substituted in the set that Your Eminence received. The Volume 13 that is being sent now contains the revised article. The publishers, Editor and I, would ask Your Eminence, therefore, to add this newer Volume 13 in place of the Volume 13 that is now in the Encyclopaedia Britannica set.

May I take this opportunity once more of assuring Your Eminence of the great happiness and joy you gave us during your visit and may I make bold to petition Your Eminence to return again to our midst. Our prayers are being daily offered for the Holy Father and for Your Eminence in these distressing times. I remain

Your humble and obedient servant in Christ,
Francis Talbot, S.J.

His Eminence
Eugenio Cardinal Pacelli
Cardinal Secretary of State
Vatican City State

AMERICA
National Catholic Weekly
329 West 108 Street
New York

January 13, 1937

Your Eminence:

There is another matter about which the Editor of the Encyclopaedia Britannica requests me to address

Your Eminence. It concerns the final portion of the article on the Papacy in Volume 17 of the Encyclopaedia Britannica. The article, as Your Eminence may note, is divided into four main sections, written respectively by Louis Marie Olivier Duchesne, Achille Luchaire, Ludvig von Pastor, and Philipp Denge. The portion dealing with the renewal of the Papal Sovereignty is an anonymous article and signed, as customary, by the letter X. It is the request of the Editor, Franklin Hooper, that Your Eminence should consent to write an article of about 1500 words on the "Renewal of Papal Sovereignty." If your Eminence, in these very distracted and trying times, were unable to compose the article, would it be possible that the article be written by someone else under your supervision and direction and signed by Your Eminence. The article would cover the negotiations and the results of the negotiations leading to the establishment of the Vatican City State. The Editor would wish very much to have the article finished within the next month so that it could be incorporated in the earliest revision of Volume 17.

It may interest Your Eminence if I quote from a recent letter of Mr. Hooper. "I should add to this letter that when the Fourteenth Edition was in preparation I asked Cardinal Gasquet to write one of the sections of the article on the Papacy. He consented to do so, but unfortunately owing to illness he was not able to write it, much to my regret." If I may be permitted to do so, I would earnestly request Your Eminence if it is at all possible to comply with the petition of Mr. Hooper and the Encyclopaedia Britannica. We Catholics cannot approve of the Encyclopaedia Britannica in all its parts. I have said this publicly and Mr. Hooper understands that we condemn many articles and many parts of articles in the Encyclopaedia Britannica as heretical. In the original editions of the Encyclopaedia Britannica practically every topic

dealing with Catholicism was objectionable. Catholics protested for years, but unavailingly. When the ownership of the Encyclopaedia Britannica was acquired by an American firm and the present editor was given liberty, he made every effort to deal fairly with Catholic topics. It is his aim to have every article on Catholicism written by a Catholic. Your Eminence will realize what this means when I state that the Encyclopaedia Britannica is the standard work of reference in all English speaking countries. It is no little thing to have accurate information presented by Catholics on Catholic subjects. While we continue to disapprove of many articles in the Encyclopaedia Britannica, we must approve of their efforts to have the doctrines and the practices of the Church presented as we would write them.

Commending myself and my associates to the prayers of Your Eminence, and assuring you that our prayers are offered for your well being and for Divine guidance for you, I remain

Your humble and devoted servant in Christ,

Francis Talbot, S.J.

His Eminence
Eugenio Cardinal Pacelli
Cardinal Secretary of State
Vatican City State

AMERICA
National Catholic Weekly
329 West 108 Street
New York

January 13, 1937

Mr. Franklin H. Hooper, Editor
Encyclopaedia Britannica
342 Madison Avenue
New York, N. Y.

Dear Mr. Hooper:

Volume 13 of the Encyclopaedia Britannica was

duly sent to His Eminence Cardinal Pacelli. I wrote to him also and am enclosing a copy of the letter informing him that the volume is on its way.

In accordance with your earlier request, I also wrote to His Eminence asking him to do the latter part of the article on the Papacy dealing with the "Renewal of Papal Sovereignty." I suggested that if he himself could not write the article he should have it written under his direction and supervision and should sign it. I doubt that he will consent, while he holds the office of Papal Secretary of State, to contribute such an article. Should the Pope die and he be succeeded by another, as will most certainly happen, he would be more likely to write the article. With all best wishes.

Very sincerely yours,

Francis Talbot, S.J.

DAL VATICANO, February 3, 1937

SEGRETERIA DI STATO
DI SUA SANTITA

Reverend dear Father,

I hasten to acknowledge receipt of the two letters which you were good enough to send me under date of January 13th.

Permit me, first of all, to thank you very much for the thirteenth volume of the Encyclopaedia Britannica and to request you to convey the expression of my gratitude to the Publishers and to the Editor in whose behalf you forwarded the book. It is, indeed, a source of great satisfaction that you have been able to induce them to substitute your article on the Society of Jesus in place of the defamatory one which appeared in preceding editions.

In reply to your second letter, I regret that, due to the great amount of work before me and the limited time available, it will not be possible for me to accede to the request that I write an article for the same Encyclopaedia on the "Renewal of Papal Sovereignty."

I am sure, however, that you will not fail to tell Mr. Hooper that I am deeply sensible of the good will and kind consideration which motivated the request. I deem it a capital point gained that, in a publication of the wide diffusion and influence of the Encyclopaedia Britannica, the new proprietors have given evidence of their willingness to have Catholic subjects treated by Catholic authorities, and I sincerely congratulate Your Reverence on this achievement.

My thoughts return often to the many consoling experiences of a virile Catholicity which I had while in America, and I can assure Your Reverence that among my happiest memories is that of the time I was privileged to spend with you and your devoted confreres.

With sentiments of great esteem and of religious devotion, I am, my dear Father Talbot,

Sincerely yours in Christ,
(signed) E. Card. Pacelli

The Rev. Father Francis Talbot, S.J.,
Editor, "America,"
NEW YORK

ENCYCLOPAEDIA BRITANNICA
New York, 342 Madison Ave.

February 24, 1937

Office of the Editor:
Father Francis Talbot, S.J.
AMERICA
329 West 108th Street
New York City

My dear Father Talbot:

I have your favor of the 20th with its enclosure. The letter from Cardinal Pacelli is a gracious one and its contents are very much appreciated by me. How beautifully the Cardinal does express himself in English!

The volumes of the Encyclopaedia Britannica are once more on the press and I have already sent to the

printer the changes for Volume 17, in which the article on the Papacy appears. I doubt, therefore, if it would be possible to send in time a substitute article by a new writer for the last section, "The Renewal of Papal Sovereignty." I imagine that it will only be a matter of six months or so before the volumes will go to press again, and under such circumstances perhaps it would be as well to arrange now for the change. I wonder if you would mind telling me the author or authors that you would select for the purpose.

I return the letter from Cardinal Pacelli herewith.

Very sincerely yours,

F. H. Hooper, *Editor*

Connected with the preceding correspondence only by its signatory, Cardinal Pacelli, is this last item from the files:

DAL VATICANO, June 5, 1937

SEGRETERIA DI STATO
DI SUA SANTITA

Dear Father Talbot,

I am charged by the Holy Father to convey to you an expression of His appreciative thanks for the copy of "The Following of Christ," translated from the Dutch by Father Malaise, which you laid at His feet recently in token of your filial homage.

His Holiness, desirous of encouraging this new enterprise for the diffusion of the spiritual treasures of this immortal work, imparts to Your Reverence and to the translator, in pledge of abundant grace, His paternal Apostolic Benediction.

I beg of you to permit me to add to this August message the assurance of my own deep gratitude for

the volume, which, with exquisite courtesy, you were good enough to forward to me.

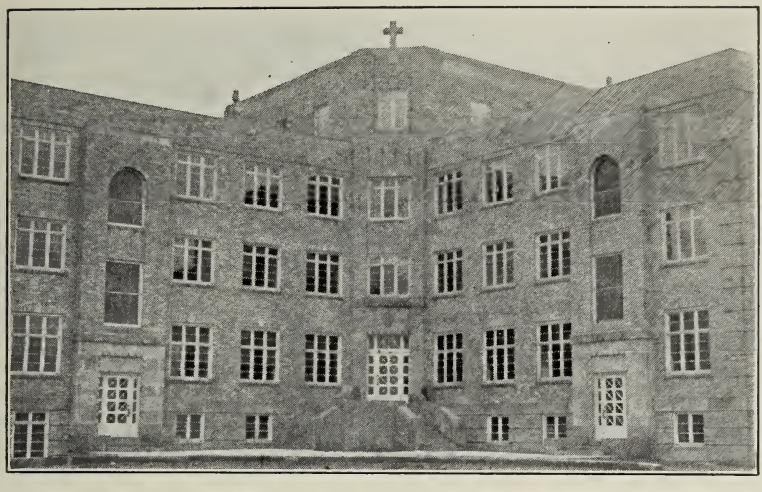
With the renewed assurance of my sentiments of cordial regard and esteem, I am, dear Reverend Father,

Devotedly yours in Christ,

E. Card. Pacelli

The Rev. Father Francis X. Talbot, S.J.
Editor, AMERICA
NEW YORK

A. M. D. G.



Above: New Tertianship of Maryland-New York Province at Auriesville, the Shrine of the North American Martyrs. Right wing: Retreatants; left wing: Faculty; top center: Infirmary.

Below: Domestic Chapel, *Domina Martyrum.* Grill work at upper left and right suggest two four-altar balconies in the Chapel. Carvings on reredos commemorate the North American Martyrs.

THE NEW TERTIANSHIP AT AURIESVILLE

ALFRED BARRETT, S.J.

Since 1903, after their removal from Frederick, Maryland, the Tertian Fathers of the Maryland-New York Province had been stationed at the Novitiate of St. Andrew-on Hudson, Poughkeepsie, New York. A few years after the erection of New England as a distinct province, the new tertianship of St. Robert Bellarmine at Pomfret Center, Connecticut, took care of some Fathers who would formerly have gone to St. Andrew. Meanwhile, even a few of the Maryland-New York Tertians had been going to Cleveland, Tronchiennes, St. Andrä, St. Beuno's and Naples. A new tertianship was plainly needed, not only because of cramped accommodations, but for the more cogent reason that the Society prefers the tertianship to be undergone in a separate house. By a happy inevitability, the site chosen for the new tertianship is the Shrine of the Jesuit Martyrs of North America at Auriesville, New York, on the south bank of the Mohawk River midway between Amsterdam and Fonda.

Auriesville is about forty miles west of Albany on the main line of the New York Central Railroad. The shrine is situated on a terraced hill south of the winding Mohawk, with a fine view extending in all directions, north to the haze-blue Adirondacks and south to the Catskill foothills. For many years, ever since the site was definitely identified as the Mohawk Castle of Ossernenon by General Clark, a Seneca Indian surveyor, and the property purchased by the Society, Auriesville has attracted pilgrims, who recite the rosary as they ascend a rise of ground where St. Isaac Jogues ran the gauntlet, make the Stations of the Cross up the Hill of Prayer, and listen to sermons from the leafy pulpit in the ravine, where Jogues hid the body of his martyred companion, St. René Goupil.

It was to Ossernenon, this eastern Castle of the Mohawks, that St. Isaac Jogues came three times: first, a mangled, tortured captive, dragging out the weary months in slavery; next, as an ambassador of peace, bearing presents, making treaties; and lastly, as envoy of the Prince of Peace and wedded to his "spouse of blood"—for so Jogues styled his Mohawk mission. Goupil had already been put to death when the time came for the martyrdom of Jogues and John de la Lande. Their heads were impaled on the northern palisade and their bodies thrown into the stream; but their blood sank deep into the land and the hearts of its pagan people. From that blood a Christian Iroquois generation sprang up in the mission of the martyrs. One of these, Kateri Tekakwitha, called by the Indians "the fairest flower that ever bloomed among the redmen", was born at Auriesville, ten years after Jogues had died, some say in the cabin at the door of which the tomahawked priest had fallen.

The successive directors of the Auriesville Shrine have developed the extensive property in keeping with its holy traditions. Something of a climax was reached with the building, under the supervision of Father Peter F. Cusick, of a structure known as the Coliseum, which, with its palisaded altars and accommodations for over six thousand pilgrims, aptly mixes the useful with the beautiful. But now, crowning the very Hill of Prayer, with its grove of sighing pines where Jogues walked in meditation, rises a more imposing structure, the new tertianship and house of retreat for diocesan priests, under the patronage of Our Lady of Martyrs.

Construction was begun in the spring of 1938, with Mr. Beierl, of Bley and Lyman, Buffalo, as the architect, and Boehm Brothers, of Buffalo, as the builders. On Sunday, September 25, 1938, His Excellency, Most Rev. Edmund F. Gibbons, D.D., Bishop of Albany, blessed the inscription stone. Many of the diocesan

clergy were with him, and these, together with over a thousand pilgrims and the Tertians and Juniors from St. Andrew, marched in procession through the grounds.

Solemn Mass was sung, with a sermon by Father James J. Rohan, the present Director of the Shrine. Father Ellwood F. McFarland, the Director of clergy retreats at the new house, spoke at the blessing of the stone, as did His Excellency, whose warmth and eloquence were expended on a welcome to the younger brothers of Father Jogues as he expressed his joy at the return of the Jesuits to the Mohawk Valley.

Deposited in the inscription stone, which is set into the center of the front porch balustrade, was a variety of documents, mementoes and pious articles, including province catalogues, missals, breviaries, Shrine literature, a rag edition of the *New York Times* for the day, lives of the Martyrs and Tekakwitha, and a cross belonging to Father John J. Wynne, who of all men living had most to do with enlarging the glory that is Auriesville. By March, 1939, the building was completed and furnished, so that it was ready for occupancy by the Tertians as they returned from their Lenten assignments.

No effort was spared by superiors to make this structure a modest, permanent residence, with cheerful simplicity as the dominant note of the building. The hill on which the house is built is the highest ridge on the property, running east-west in a symmetrical saddleback for a thousand feet, thus affording opportunity for graceful landscaping. The new house is located 650 feet east of the Calvary group, which is also on the ridge.

The material used is tapestry brick, with a buff tone, in harmony with the Coliseum, set off by a minimum of ornamental trim in limestone. The house is in the form of a huge cross, with its upper part or

head pointing to the Coliseum, some three hundred yards to the northwest. Each of the four wings rises three stories above the basement, while the flat roof is topped by a central tower of one story, which has four crosses at the corners, facing the cardinal points of the compass. The northwest wing or head of the cross, is given over exclusively to priest retreatants. The left arm of the cross points to the southwest. This block is assigned to the faculty and staff, and here too will dwell the Shrine Director, who formerly lived in Jogues Manor. The opposite wing, to the northeast, holds the chapel and refectory. The long upright of the cross, extending to the southeast, and so away from the Mohawk River, is the Tertian Fathers' division of the house.

The entire construction of the building was ably supervised by Father Charles A. Roth, who is now the Minister. Father Peter A. Lutz, who at present combines the offices of Instructor and Vice-Rector, offered many practical suggestions. That the house is functional in the highest degree, as well as beautiful in a simple way, has been the chief comment of those who have inspected it. Due to its cruciform style and central foyer on each floor, the chapel, refectory and corridors all focus at one point, thus saving much time. Let us imagine ourselves, for purpose of description, on a quick tour of the new tertianship.

Going to the main entrance, which is set in the juncture between the northwest and southwest wings, we glance into the porter's lodge, several parlors, and a chapel for visitors, with its confessional grate set into the wall. Entering cloister, we are in the central loge, the point of intersection of the four arms of the cross. Set into the terrazzo floor of this rotunda are the letters A.M.D.G., one letter facing each of the four wings. This pattern is repeated on each floor and serves as a guide; the letter M., for example, pointing the way to

the retreatants' wing. To the left of the entrance is a corridor of rooms for retreatants, to the right some of the faculty rooms; opposite us we see a Tertians' corridor, leading to their conference room and library, and another approach opening into the refectory.

A unique feature of this dining-room is the fact that it is flanked by ambulatories, which, being steam-heated and equipped with large windows, serve the double purpose of insulating the refectory from heat or cold and of offering all the benefits of an open cloister for walking or reciting the Office. Over the garage at the end of the ambulatories is a large unroofed porch with a view of the valley. The scullery is fitted out with stainless steel cabinets and the latest in electrical dish-washers, a feature appreciated by the Tertians, who, in the absence of Novices, must do the washing-up, a chore which they as Novices had learned to do in the good old-fashioned way. Just off the scullery is another dining room for the retreatants.

Under the refectory we have the engine-room, with two coal-burning automatic stokers taking care of the steam needed for heating. At the ends of the other three wings in the basement are situated airy recreation rooms for Brothers, Tertians and retreatants. The rest of the ground floor is taken up with the kitchen, a vault for the archives, refrigerators, four large tanks for the water supply, which is drawn from a reservoir in the pine grove, shops for tailor and carpenter and a trunk room. Since each private room is equipped with closet and dresser, trunks remain in the basement.

We may now proceed by the elevator to the second floor, where we first enter the chapel, directly above the refectory. The chapel is a big success, for at its altars seventeen Fathers may say Mass simultaneously, with a minimum of distraction and without need of electric light in favorable weather, even at the early

Masses. Four altars are ranged on either side in chapels which open into the body of the main chapel, but enable all the celebrants to face the Main Altar. Above these eight chapels are eight more, opening on balconies, which are edged with elaborate, wrought-iron railings and encircle the chapel on three sides. The Stations of the Cross are attached to these balcony railings. Access is had to the balcony chapels from the third floor. The vesting sacristies, so as to avoid needless walking and distractions, are situated in the rear.

The high altar, dedicated to *Domina Martyrum*, is the crown and center of the Tertianship. It is constructed entirely of black walnut, has a five-foot *corpus*, carved from holly wood, on the central cross, and a fifteen-foot rood-screen flanked by medallions with crossed tomahawks and symbols of each of our eight martyrs. In the evening the slanting sun lights up the large, pale crucifix, which is a masterpiece of carving. The clergy retreatants have their own combined chapel and conference room, where the Blessed Sacrament will also be reserved.

There are in the house rooms for forty-five Tertians, twenty-one retreatants, as well as quarters for the faculty, two infirmary rooms, and a number of guest rooms, ninety-three in all. A wash-basin, with hot and cold water, is built into the closet in every room. The desks and dressers are all uniform, and one large student lamp, which throws an indirect light and is controlled by a silent mercury switch near the door, is sufficient to give abundant light for the entire room, thus doing away with the familiar duplex lighting arrangements. Triple windows of the casement type are equipped with permanent sliding screens, which are left up all winter.

The third floor is entirely residential, with the exception of two extra Mass chapels in the retreatants'

wing. The ends of this story on three sides are recessed back one bay, so that the doors open on unroofed porches, which are popular because of the view and convenience they offer for reciting the Office in the open without going downstairs. A novel feature of the infirmary chapel in the tower is that the sick, without rising from bed, may attend Mass, by means of two sliding partitions in the walls. Around this chapel are grouped the dispensary and the rooms for the Brothers. In the matter of sunlight the sick who come to this tower infirmary are well taken care of.

Such is the layout of the tertianship of Our Lady of Martyrs, as seen by visitors on the day the house was blessed. But before that event a great deal of work had to be done by a small group of self-sacrificing Tertians, who came back early from their Lenten ministries to start the great exodus from St. Andrew. All the Tertians had packed their trunks before leaving for Lenten work. These had to be transported. Most of the furniture and *impedimenta* on the Tertians' historic third corridor, even to the pencil-sharpener, were brought to Auriesville. The large library was packed in apple-crates, and, with the aid of Novices and Brothers, loaded on trucks, which made three trips before the job was finished. Altars, several large statues, prie-dieus, tables, vestments gradually arrived, and the pioneers pitched in valiantly to install them and to wax the floors from basement to tower. The electrical skill of one of the Tertians, who bought clocks and wired the lines for them, saved the house much money. Finally, the first contingent of Tertians arrived on April 4th, and the rest of the Fathers, who had stopped over at St. Andrew for the Easter calls, came to the new tertianship on Easter Monday, April 10th. Very Reverend Father Provincial was there to welcome them and to inaugurate the new venture with a brief conference.

Tuesday, April 18th, was the day chosen for the blessing of the house, its canonical installation having taken place without ceremony a few weeks earlier. Invitations had been dispatched to superiors of all houses in the province, to the heads of neighboring religious houses of men, and to several hundred of the diocesan clergy. The Tertians, recalling the technique of the efficient ordination committees at Woodstock, organized to give the visitors a royal welcome and a good first impression. Nearly a hundred guests came for the event, which consisted of inspection of the building, blessing by Bishop Gibbons, Benediction and dinner. The choir sang three hymns, *Te Deum*, *Veni Creator*, and *Ave Maris Stella*, one on each floor, as His Excellency read various prayers and sprinkled every room with holy water.

At the dinner, Father Lutz, Vice-Rector, was the only speaker, other than the Bishop. Responding to the simple and hearty words of greeting uttered by Father Lutz, who thanked all present for coming and assured them of our cooperation, His Excellency said in part: "On this Hill of Prayer, where your own saints suffered and died, young men, young soldiers of Ignatius, will sharpen their weapons, burnish their armor, acquire red-blooded spiritual energy for their work in the Church of God." He then spoke of the inspiration he drew from our chapel, which beautifully memorializes the Martyrs. "These Martyrs," His Excellency went on, "are not known as they should be, either by the people of America, its priests, and, I even venture to say, the Jesuits. True, some thousands come to this Shrine; many of them, however, on pleasure bent, as to a sort of spiritual picnic. But the founding of this tertianship, and especially the establishment of the house of retreats for diocesan priests, will spread far and wide the real spirit of the Martyrs, who were, like yourselves, young men when they died,

almost all of them under forty." His Excellency paid tribute to Father Wynne, who was present, as one who said "Amen!" to his own joy at seeing the pioneering days of the Shrine end with this new permanent development. Concluding, the Bishop assured us that the house was well blessed, that no building he had blessed in his many years as Bishop "ever received such a soaking," and that he assumed every Tertian there present was, at this final stage of formation, "rarin' to go." That they might find outlet for their energies, he recommended that the priests present call on them often for pastoral assistance in the vineyard of the Mohawk Valley. Informally spoken of after the dinner was the prospect of opening a number of rural catechism centers, with Tertian Fathers as the instructors.

The house being blessed, regular order was resumed, and on holidays the countryside explored. Fort Hunter, which was the outpost of the British forces in the Indian country, is the nearest town, really only a hamlet, at the confluence of the Mohawk and the Schoharie, about a mile and a half way. Natives report that the Schoharie offers excellent swimming. Markers erected by historical societies make walks about Auriesville more than ordinarily interesting, and the scenery suffers not at all in comparison with Woodstock and even Poughkeepsie.

By the time the summer contingent of pilgrims—sometimes numbering up to 15,000 in a single day—arrives, the grounds will be in fair shape, since grading and the planting of lanes of pin oaks, European lindens, Douglas firs and other trees are already under way. They will be in better condition by autumn, when the first clergy retreats are scheduled to begin. A unique feature about these retreats is that they will comprise the full eight days of the Spiritual Exercises and will be given only to groups of priests. An illus-

trated folder, announcing facilities for an Auriesville retreat, is being mailed to thousands of priests in many dioceses by Father McFarland, the Director.

Thus the dream of Father Jogues, who, as he himself relates, saw in vision a beautiful temple on this spot, blazoned with the text "*Laudent Nomen Agni*," is being fulfilled on the Hill of Martyrs. The Federal Government has unwittingly given us a symbol. One of the chain of airline beacons, which guide the express planes on their westward flight, has been located on the grounds of the Shrine. Strangers who pass swiftly on the water-level route of the New York Central will attach no significance to it, but it is a fact that as night falls over the valley there shine forth from the site of Ossernenon one white beam and three red flashes—emblematic of the Lily of the Mohawks and of the three Jesuit saints who there poured forth their blood.

A. M. D. G.

Obituary

FATHER PETER CUSICK

1875-1939

It was while giving a retreat to the Students of Marymount Academy, New York, that Father Peter Cusick was stricken on February 2, 1939, with a severe attack of angina pectoris. For several weeks he had been under the doctor's care to alleviate pains in the region of the heart which the attending physician felt were merely due to extra weight, the accumulation of the previous six months; it was thought that a restrictive diet would relieve the sufferer. With his usual obedience Fr. Cusick was most literal in observing the prescription of the doctor; however, it clearly brought no relief, and several times superiors expressed their anxiety to the Doctor attending and explicitly declared they felt the heart condition might be serious. They were informed the blood pressure was normal and that all other tests indicated good health. Only two days before Fr. Cusick was stricken he was advised to seek additional consultation in regard to his health elsewhere, but he begged off. Fr. Cusick felt great confidence in his usual strength, and would in no way relax in the routine of parochial duties; in fact he was ever eager to take on extra burdens and all but resented any refusal to let him do so.

On February 2nd he attended the Candlemas Ceremonies and the Last Vows Mass in the Church, and afterwards going to Marymount Academy said his own Mass for the retreatants. At 1 p.m. a telephone

call told the Superior that Fr. Cusick had been taken ill during his lunch. The Doctor was summoned at once; he urged that the Father be sent immediately to the hospital, as he clearly had a severe heart attack, though even then it was felt his robust constitution precluded any immediate danger. At noon the next day an embolism set in, and it was deemed advisable to give the Last Sacraments. Father was quite conscious and answered all the prayers with his usual fervor, expressing at the end greatest gratitude for the gift while showing most perfect submission to whatever might be God's holy will. He remained apparently conscious to the end, and his prayerful attitude never abated. He died ten minutes after midnight on February the seventh.

Peter Faherty Cusick was born in Minooka, Pa., on the feast of SS. Peter and Paul, 1875. He always retained an intense devotion to the patron saint assigned him at baptism. He made his preliminary studies at St. Thomas' College, Scranton. It was during a mission given by Fr. Michael O'Kane that he settled his vocation and entered the Novitiate at Frederick July 30, 1895. From his very entrance he set himself for a profession of piety, and never faltered in his quest. Due to a certain meticulousness in matters spiritual and a determined attitude to miss no opportunity of doing what was most edifying, he appeared at times a bit artificial and somewhat lacking in tact, but no one could doubt the sincere effort he consistently and constantly made to be an ideal son of St. Ignatius. Perhaps if he had possessed more skill in concealing his effort his undoubted influence for good would have been greater, especially among Ours. Whatever was lacking was most certainly not due to human respect; he was the humblest of men and was childish in his submission to friendly advice. His love for the Society was unbounded and realizing that such love could

be shown best in a perfect observance of each rule, he was always alert in his study of the Institute and seemed to enjoy no book as much as that which treated of the Society's Constitution and history, or of the lives of Our Saints. He was to the marrow of his bones a Jesuit. Hence his last words to Reverend Father Provincial, who called at the hospital the day before he died, were full of gratitude for his vocation and for all the loving care that had been shown to him. To him the Society was par excellence an *"Alma Mater,"* and he was at all times *"filius addictissimus."*

In the Juniorate at Frederick he had for a year and a half Fr. Elder Mullan as teacher, and no pupil ever showed greater admiration for a teacher; this life-long friendship seems to have been one of the most powerful influences on his intellectual and spiritual life. After philosophy at Woodstock he taught chemistry and mathematics at Holy Cross for four years, after which he went to Innsbruck for theology. During this time he was able to be present at the Passion Play of Oberammergau, and upon his return to the United States he gave several times an illustrated lecture on the Play, and proudly recalled his happy visit with the Anton Lang family. During his years in Austria he achieved considerable fluency in German, and notwithstanding the unusual activity of the many years of administration that followed, he kept up his reading and study of German literature. He made a conscientious effort to keep his hold on the language; he felt the Society had sent him abroad for this purpose and that he would be lacking in appreciation were he to permit the use of this gift to lapse. It was typical of him to take advantage of every opportunity given to promote God's glory. His chief entertainment was to garner and dispense news of the province and at times his good nature was imposed upon by some who, lacking real news, would improvise items on his behalf and not

infrequently make him part of a pseudo-status to which he usually fell an easy victim.

Fr. Cusick came to St. Ignatius Rectory in June, 1938, and during the few months of his residence he was most active and seemed to enjoy parochial work immensely. He frequently said he had never found any other position so congenial and encouraging. In addition to a most exact observance of the routine of an assistant, he was most zealous in his charge of the Apostleship of Prayer, giving each week the Holy Hour at which very large numbers were in attendance. As Director of the Archconfraternity of Christian Doctrine his services were most valuable, and the children seemed to have an affectionate admiration for him. His willingness to cooperate in every possible way, his tireless, enthusiastic community spirit and above all his exactitude in the observance of the minutest details of religious discipline, made him a most valuable member of the household. As sub-minister he was always kind and considerate, and his eagerness to help was almost excessive. He was one of those rare individuals whose unselfishness was irrepressible; he manifestly thought of himself last.

After the Tertianship under Fr. John H. O'Rourke and Fr. Thomas Gannon at Poughkeepsie, he was assigned the long retreat to the Christian Brothers at Pocantico Hills. For three years he was Socius to the Master of Novices, Father George Petit, and upon the Master's death he succeeded him in this responsible position and also as Rector. However, about a year later he was relieved of the Rectorship due to Fr. General's wish that the Master of Novices should not be a superior of an entire community. Like other Masters of Novices he had to sustain some unfavorable criticism of his type of training.

Upon leaving the Novitiate in 1923 he was made Rector of Canisius College, Buffalo, and sustained this

important post for over six years. His popularity and influence in Buffalo were great and it is not surprising to find from the clergy and the layfolk highest tributes paid at the time of his death. *The Buffalo Courier,* in addition to a lengthy obituary notice, published the following editorial:

> Deep regret must fill the hearts of many Buffalonians with the realization that Father Cusick, a former president of Canisius College, is being buried today from St. Ignatius Loyola Church, Park Avenue, New York.
>
> He had been an active and continuingly inspiring figure in the educational and spiritual life of this community for well over a decade, even after contributing extensively to the progress of the local institution of which he was administrative head for six years. A variety of important spiritual missions here helped him perpetuate in the hearts of many the encouraging lift of his zealously constructive personality.
>
> Quiet, unostentatious, modest to the point of self-effacement, Father Cusick yet easily managed to register the impress of genuine achievement with the gamut of salutary responsibilities which he took in normal stride. An honest friendliness and sincere objective interest in the aspirations of his fellowmen radiated from him to hearten all in his acquaintance, so realistically was he inclined to going about and doing good. He fitted in everywhere with his sensitive appreciation of the privilege of intelligent human cooperation, to which he brought divinely vouchsafed reserves of human patience. In a significantly fruitful life of 63 years, he served his God and his fellowmen simply, graciously, whole-heartedly and memorably, never wavering in his lofty vision, never losing the common touch.

Other Buffalo papers were equally eulogistic and referred to his completion of the present college building by the addition of two large wings, to his erection of the college gymnasium and stadium.

From Buffalo Fr. Cusick went to Auriesville in 1929 to take charge of the Martyrs' Shrine for seven years. Here he erected the Colosseum, which has attracted thousands of pilgrims each Sunday of the summer months. He was particularly proud that His Ex-

cellency the Apostolic Delegate had visited the Shrine and acted as celebrant during a pilgrimage procession and benediction. He also directed a pilgrimage to Rome to be present at the Canonization of the North American Martyrs. The *Amsterdam Evening Recorder* published the following editorial:

The sudden death of the Rev. Peter F. Cusick, S.J., comes as a shock to many friends in this section. During the seven years that he was director of the Auriesville Shrine, he became known as one of the most admirable characters, one of the most outstanding men who ever dwelt in the Mohawk Valley.

His humility was the virtue that attracted. Like the Jesuit martyrs whose sufferings, sorrows and worldly defeat he extolled as an example of the path to Heaven, he chose to be a common man among men. The former president of a renowned educational institution. Canisius College, he came to Auriesville with but one purpose—to offer the spiritual advantages of the shrine to all who might seek his aid. What he accomplished in a material way is today visible at the Martyrs' Shrine. The more important part of his work, the spiritual good, will be known only when the Book of Life is opened.

Father Cusick was endowed with a lovable personality. His office at the Shrine was a place of greeting and welcome for countless thousands of pilgrims from all parts of the world. Little children gathered around in uncontrolled delight at his seemingly endless means of entertainment and they listened attentively to his words of counsel. The old and the infirm came for consolation and application of the relics in which his faith knew no bounds. Sectarian limitations were not included in his genuine friendship. Protestant and Catholic, Jew and Gentile were equally welcome, whether they came as pilgrims or merely as sightseers seeking to know more about the site where the blood of the first North American Martyrs was shed.

His career was the verification of the doctrine that he preached—the happy life that is to be attained only through love of God and one's fellow-man. He was happy, and he desired all to be happy. His intellectual power was overshadowed by his humility and the magnetism of his strong character, as the Auriesville monument that he erected is dwarfed by the magnitude of his spiritual accomplishments. His gospel was the gospel of love and the love of those who benefitted by his kindly ministrations will long endure as a memory to a worthy son of St. Ignatius Loyola.

The *Evangelist* of Albany in addition to an elaborate first page notice also had an appreciative editorial:

The Diocese of Albany extends to the Society of Jesus its profound sympathy in the loss both, really, have suffered by the passing of the Rev. Peter F. Cusick, S.J. Catholics here particularly those devoted to Auriesville, are shocked and saddened by the termination of a life that only yesterday, it seems, was so active and energetic in the glorification of the shrine of the North American Martyrs.

By a disposition of Providence the beauty of which grows more and more impressive, our Diocese is the devout custodian of a scene of suffering and martyrdom that have become the admiration of the world. If Auriesville is the eloquent preacher, both spiritually and materially, of those deeds, it is due in no small measure to the burning zeal of the noble priest who has just left us. Our prayers will be offered that God will reward him for distinguished service in so glorious a cause.

About a year before he died he showed some indication of oncoming illness and was removed to Manresa, Staten Island, where he assisted the giving of retreats to laymen. The last visit he paid outside the parish was to Manresa. In August, 1938, at the request of Bishop Duffy of the Buffalo Diocese, Father Cusick conducted a series of conferences on "Confessions of Religious" for the secular clergy. In September of the same year he was again in Buffalo conducting the priests' Day of Monthly Recollection.

The funeral Mass was celebrated by Very Reverend Father Provincial at St. Ignatius Church, and about sixty priests were in the sanctuary, among whom were Monsignor Britt, Vicar General of Buffalo, Monsignor McGuinn, Vicar General of Albany, Very Reverend Father Vice Provincial James Sweeney; Father William Flynn, pastor of Minooka, Pa., Father Hugh Ruddy, pastor of Nanticoke, Pa., Fr. William Hoar, Master of Novices at Wernersville, Fr. Raymond Goggin, Master of Novices at Novaliches; Fr. Harney of Boston College represented the New England Province; also present were the Reverend Rectors of Fordham, Inisfada, Xavier, Canisius College, Mount Man-

resa and Kohlman Hall, with the Vice Rector of St. Andrew-on-Hudson, and others from Georgetown and Brooklyn. There were also present in the Church representatives from several Religious Orders of Women, and a very large number of parishioners and other friends of Fr. Cusick. The interment was at the crypt, St. Andrew's, at which Rev. Fr. Rector of St. Ignatius said the prayers. The brother of Fr. Cusick, three sisters, and several nieces and nephews came from Scranton for the obsequies.

By his confreres Fr. Cusick will long be remembered as a most edifying son of St. Ignatius, an example of religious discipline, a zealous director of the Spiritual Exercises, an efficient and devoted apostle of the Sacred Heart, an enthusiastic promoter of devotion to our North American Martyrs, at all times unselfish, consumed with ardent charity for all and fervent love of God. All feel sure he died with no regrets, for he always did his best to promote the greater glory of God.

Among the messages of sympathy received by Fr. Provincial, two telegrams should be preserved; one is from the Bishop of Buffalo:

I have learned with sincere sorrow of the death of good Father Cusick. He was a friend of mine for many years and his generous service in the Diocese of Buffalo will never be forgotten. May his priestly soul find eternal rest.

and the second from the Vicar General, Monsignor Nash, prayerfully sums up the life of Fr. Cusick as it is regarded by a distinguished prelate:

With all the priests of the Diocese I mourn the death of Father Cusick. We will not soon forget his unselfish service, his kindly greetings and his priestly example. May his soul find the reward which is so richly deserved.

R. I. P.

FATHER FREDERIC SIEDENBURG

1872-1939

The twin cities of Benton Harbor and St. Joseph, Michigan, had a "Brotherhood Week," February 19-23. There were addresses by five prominent speakers, Catholic, Protestant, Jewish, one Negro. Father Siedenburg, of the University of Detroit, was the Catholic speaker, and he went to Benton Harbor on Sunday to give the address at the first public meeting that evening. The next morning he addressed an audience in the Benton Harbor High School and another in the St. Joseph High School. He was to give the talk at the noon luncheon of the Rotary Club and the Kiwanis, but he was feeling out of sorts, and a doctor whom he consulted advised him to cancel his noon engagement and to return home as quickly as possible. The ride across the state to Detroit is rather long and wearisome. Father Siedenburg arrived home about five and went to bed. The doctor saw him at six and told him to stay in bed. The "flu" was raging and it was thought he was another victim. At nine, after he had become very restless and found difficulty in breathing, he was taken to the hospital. Shortly after reaching it, at 9:30 P.M., on February 20, 1939, he died. Father Hugh O'Neill, who had accompanied him to the hospital, administered the last rites.

Father Siedenburg's dying had something characteristic about it: he did everything with dispatch. Although inclined to corpulency in his later years, he was always alert and nervous in manner and swift in his decisions. No man was less sedentary in his habits. His robust health and exuberant energy found the exacting demands of public life inspiring and attractive; it seemed to be his special vocation. He recognized the importance of social economics long before that subject became one of universal interest and for many years he has been accepted as a national authority

on it. He was a clear and convincing exponent of fundamental principles and had a wide knowledge of facts and social conditions, so that he was in constant demand as a lecturer all over the country and was called upon to serve on many important committees. These numerous engagements were merely supplementary to executive duties of great responsibility with which he never allowed other calls to interfere. His orderly habits explain the apparent incompatibility.

The following summary of his activities for the last twenty-five years will give some idea of the nature and scope of his influence. In 1914 he started the School of Sociology (later, Social Work) at Loyola University, and also the Correspondence School, and became Dean of the Downtown College, a position he held until his departure from Chicago in 1932. In 1921 he reorganized and became Regent of the Law School; in 1926 he started and became Regent of the School of Commerce. For five years he served on the Board of Directors of the Chicago Public Library; three years on the Illinois Centennial Commission; four years on the State Welfare Board, and one year as President of the Illinois Conference of Social Work. Twice he was a member of a Commission that traveled through portions of Latin America to study Pan-American relationships.

Since coming to Detroit in 1932 with the title of Executive Dean of the University, he started the School of Dentistry and guided its early development; was a member of the Detroit Emergency Relief Commission; was Chairman (appointed by President Roosevelt) of the Detroit Regional Labor Board; served as arbitrator in labor disputes at the request of the Governor and Mayor; was Trustee of the Detroit Council of Social Agencies and twice President of the Michigan Conference of Social Work. This list is not complete and does not include the part he played

in the exclusively Catholic field. Thus he is remembered as the founder of the Illinois Catholic Historical Society. Shortly before his death Archbishop Mooney appointed him Chairman of the Diocesan Committee to organize and direct a group of parish labor schools. As is well known, he was Provincial Director of the Committee for the Christian Social Order.

Father Siedenburg was an enthusiastic supporter of President Roosevelt and the New Deal, believing it was a sincere effort to realize economic changes in the spirit of the Papal Encyclicals on capital and labor. At the same time he never incurred the enmity of the New Deal's bitter opponents. All the newspapers of the city, irrespective of their political color, were as one in expressing the loss his death brought to the city and the State. In the letters of sympathy from individuals and organized groups, capital was represented as well as labor. Senator Brown, of Michigan, and the Attorney-General of the United States, the former Governor of Michigan, united with labor leaders in words of admiration and regret. The Common Council of the City of Detroit and both Houses of the State Legislature adopted resolutions of appreciation and sympathy. In 1937 Wayne University, a municipal institution, had conferred on him the honorary degree of Doctor of Laws in recognition of his public service.

There was a breezy urbanity about Father Siedenburg that recommended him to the stranger. He had none of that shyness which afflicts many a Catholic when he finds himself in a heterogeneous gathering of persons in which Catholic concepts are unfamiliar and unintelligibly parochial. If Father Siedenburg happened to fall into the company of a communist, a nazi, a fascist, and a radical liberal, he could find a common ground of agreement, before he started pointing out their errors. He could be strongly aggressive without becoming strident and stirring antagonism.

His appearance and manner conveyed the suggestion that everyone honestly sought the truth of the matter and was above petty suspicions, prejudice, and self-seeking: and everyone tried to live up to the suggestion. He had all the arts of the popular platform, combined with those of a good salesman, and Father Siedenburg knew that he had something which everybody needed badly.

Father Siedenburg had not the temperament of a student; but he had mastered and learned to revere a few principles, moral and religious, which he spent his life in applying and teaching others to accept. He was a man of solid virtue who, in his multifarious excursions, never gave his superiors cause for misgivings. He was a great traveler and enjoyed it but rarely tarried on the way. A trip to Soviet Russia in the summer of 1937 was the topic of many subsequent lectures. Despite his frequent absences, he was a good community man, glad to take his part in the recreations and exercises of the common life. At home and abroad he forgot, if he ever gave it a thought, that he was a personage. In his own way, he was an humble, hard-working, docile Jesuit missionary.

At the funeral Mass, attended by a large congregation of priests and laity, Archbishop Mooney was present in the sanctuary and afterwards pronounced the last benedictions.

Father Siedenburg was born in Cincinnati, January 28, 1872, and received his early education in the public schools. After one year in our high school, he spent several years working in a business office before resuming his education in St. Xavier College from which he was graduated in 1893. He made all his Jesuit courses in Florissant and St. Louis, doing his scholastic teaching (physics and mathematics) in Chicago and St. Louis. He was ordained in 1907, and after a year of teaching in our Cleveland high school, he was sent to Linz, Austria, for his tertianship. The follow-

ing year saw him still in Europe, observing sociological work and attending university lectures in Innsbruck, Berlin and Vienna. Upon his return home he was made head master at Loyola Academy, but with the idea that Chicago would provide him with the best field of Catholic activity in social work. He was to remain there over twenty years and become a leading educationalist and authority on social work.

In 1932 Father Siedenburg was transferred to Detroit and almost immediately became as conspicuous in the life of the city and the state as he had been in Chicago. The editorial and obituary notices in the newspapers of the city, as well as the many letters of sympathy received by Father Poetker, the Rector of Detroit University, all indicated that Father Siedenburg's eminence was of the kind that reflected well on the Society. The following paragraph, in the column of a feature writer on the *Detroit News*, may be interesting as one writer's impressions:

> Father Siedenburg was just about 24-carat; strike him anywhere, and he rang true. He was a diplomat with the soft answer that turned away wrath, followed by the reasoned proposal that was difficult to refuse. He knew how to wait for the slow mills of God to grind, but was ever ready and eager to assist the process when opportunity offered. He had the disciplined mind that could weigh a multitude of facts correctly, assign them their relative importance, and come to the dependable conclusion. Had he not entered the priesthood, he would have made a superlative judge, for he could be patient with the arguments of fools—and shatter them with one stroke of wit. His interests were as wide as humanity, and he was ever at the service of his fellow when he thought he could be helped. He was a living answer to prejudice against the Jesuit order, and, dying, left his career as a pattern for young men in that Society to follow.

The editorial in the *Detroit Times* contains some particulars:

> American labor lost an able and understanding friend through the death this week of Rev. Father Frederic Siedenburg. So

did American industry. Father Siedenburg was disinterested champion of industrial justice and peace. He was especially valuable in his frequent role of conciliator. In industrial disputes both sides always trusted him implicity because they knew he didn't want a thing from either of them. The Jesuit order, famed for its scholarly personnel, had few, if any, more brilliant members than this bland and amiable economist.

Father Siedenburg had been in the University of Detroit since 1932. Honor followed honor in his chosen realm of sociology. He was an ardent New Dealer, but his honesty was so thorough that he never hesitated to attack New Deal policies if he thought them wrong. In 1937 he was outspoken in his denunciation of the sit-down strikes.

With all his diversity of interests and his multitude of activities, he was essentially a modest and humble man. He used to fidget at important meetings where he was introduced as a famed sociologist. 'I'm afraid,' he said once, 'there's a great deal of nonsense about the mysteries of economics. I think it all boils down pretty much to that divine admonition: Do unto others as you would have them do unto you.' That's the kind of economics Father Siedenburg preached and practiced. And that's why his passing will be keenly felt through all the ranks of industry.

Just how far did Father Siedenburg go in supporting the New Deal? He is quoted by one of the newspapers as having declared: "The New Deal is revolution, but it is within the framework of our present capitalist system. Some have even complained that the New Deal has not gone far enough and must be more radical, and it must be said that, as far as Christianity is concerned, it could go still farther and receive Christianity's benediction." And this represents faithfully enough his general attitude. It need not be said that this view does not meet the approval of employers. Yet, Father Siedenburg seemed not to have incurred the bitter enmity which the New Deal has so often aroused. Mr. Frank Oliver, editor of the *Iron Age*, New York, formerly Industrial Coordinator of our engineering school in Detroit, writes: "I know from personal experience that Father Siedenburg had a profound influence on some of the hardboiled indus-

trialists of Detroit during his administration of the Michigan division of the Labor Relations Board." If Father Siedenburg did not stir the enthusiasm of the opponents of the New Deal, he at least succeeded in making them thoughtful enough not to denounce him violently.

The Reverend Charles H. Meyer, of the North Woodward Congregational Church in Detroit, gives this testimony to Father Siedenburg's special talent: "Having sat with him throughout the greater part of one winter on the Regional Labor Board, I think I have never met a man who had greater capacity for conciliating and arbitrating disputes among men than Father Siedenburg." *R. I. P.*

A. M. D. G.

Books of Interest to Ours

Coventry Patmore, **Mystical Poems of Nuptial Love.** Edited with Notes by Terence L. Connolly, S.J., Ph.D. Bruce Humphries. Boston, 1938. xix and 316 pp. $3.00.

Patmore is perplexing. Call it depth, call it mysticism, call it obscurantism: Patmore *is* perplexing. The sceptic will find Father Connolly's 180 pages of notes a self-explanatory commentary on the perplexities inherent in 100-odd pages of Patmore poetry. Perhaps it is, as Father Benson remarks in his special introduction, that "Patmore uses symbols and parables of rich mysticism to express realities clear to the perception though dark to the understanding." Perhaps it is, as Alice Meynell has commented, that "the beauty was there, but it was an uncertain magnificence. . .the heart-piercing utterances of an obscure grief—obscure as waters are obscure, because they are profound, not because they are turbid." Certain it is that, to understand and enjoy the poetry of Patmore, the disciple must follow Father Connolly through the Bible and Bernard, through Thompson and Milton, Aquinas and John of the Cross, Teresa and Marie Lataste—through a veritable host of philosophers and poets, of theologians and mystics and saints—until he is torn between wonder at the still unplumbed depths of the poet and admiration for the scholarly *tour de force* of his commentator.

Didactic poetry has its drawbacks. Lines like the following from "The Wedding Sermon" hardly strike the poetic chord and unfortunately are by no means isolated instances:

> *A man need only keep but well*
> *The Church's indispensable*
> *First precepts, and she then allows,*
> *Nay, more, she bids him, for his spouse,*
> *Leave even his heavenly Father's awe,*
> *At times, and His immaculate law,*
> *Construed in its extremer sense.*
> *Jehovah's mild magnipotence. . .*

Yet, as we pick our way through the "Unknown Eros" sequence, with Nature's rôle in the soul's approach to God feelingly depicted in Odes of external nature, of human love, Odes political and philosophical, Odes of spiritual preparation, as

we descry with Patmore the workings and manifestations of grace supplementing nature to effect the mystical union of the soul with God—a delicacy, a tenderness, a poignancy, an idealism, an intensity of human affection are endowed with a profound power to move.

Inexpressibly touching is "The Azalea," wherein the poet, six weeks after his first wife's death, dreams that she is dying, wakes with unspeakable relief to find it a dream, remembers a moment after that she *is* dead. And in "Departure" his experience of her death is soul-stirring, especially in its close:

And it was like your great and gracious ways
To turn your talk on daily things, my Dear,
Lifting the luminous, pathetic lash
To let the laughter flash,
Whilst I drew near,
Because you spoke so low that I could scarcely hear.
But all at once to leave me at the last,
More at the wonder than the loss aghast,
With huddled, unintelligible phrase,
And frighten'd eye,
With not one kiss, or a good-bye,
And go your journey of all days
And the only loveless look the look with which you pass'd:
'Twas all unlike your great and gracious ways.

W. J. B.

A. M. D. G.

VARIA

American Assistancy

California: Short History of the University of San Francisco. In the *Western Jesuit,* monthly bulletin of the Jesuit Seminary Association of the California Province, issue of January, 1939, there appeared the following "curt, clear, concise" history of the University of San Francisco.

It was on December 8, 1849, that a schooner slipped through the picturesque Golden Gate and dropped anchor in San Francisco Bay.

The craft was five days out from Portland, and another day was required before its passengers could set foot on land. Consequently, on December 9, Father Michael Accolti and Father John Nobili, the first of the long line of "San Francisco Jesuits," landed at the scene of their apostolate. True, Father Eusebius Kino, the Jesuit missionary-explorer, had touched California's shores in 1700, but his stay was of the briefest, and Jesuit Action in California did not get under way until the advent of the two Italian Fathers, Michael Accolti and John Nobili.

What kind of a city did the Jesuits find? Accolti has left us a vivid description: "Whether San Francisco ought to be called madhouse or Babylon I am at a loss to determine, so great was the disorder, the brawling and the reign of brazen-faced crime on a soil not yet under the sway of human laws." Into this atmosphere, the two Jesuits plunged, and the results of their initial zeal are evident in the modern University of San Francisco.

Although Nobili and Accolti were the first Jesuits

in the city, it was another Italian priest who was to begin the Society's formal work of education in San Francisco. This was Father Anthony Maraschi, a member of the Turin Province, who arrived in San Francisco on November 1, 1854. It was not long before he was asking the first Archbishop, Joseph Alemany, O.P., to designate a spot for the proposed college. His Excellency answered with a sweep of his hand towards the vast sand-dunes on which most of the city is now built, and said: "Any place out there!" Market Street, between Fourth and Fifth, then not even graded or open to traffic, was selected as the site. A plain wooden building was the first St. Ignatius' College. Situated behind the church, it consisted of one large room, and instruction commenced on October 15, 1855, when Richard McCabe was enrolled as the first pupil. After a few months, classes were interrupted for a short time, due to fewness of students, but Father Maraschi was not daunted and used to say: "Here, in time, will be the heart of a great city!"

The need for a new college soon became imperative. Consequently, on May 11, 1862, the site of the second church and college was blessed. This was but a short distance from the first unit, and San Francisco's mighty Emporium now stands on the spot. By December, the new building was complete and proved so attractive that the number of students soon exceeded 450. In 1870, Father Bayma added a three-story, rambling structure—more useful than ornamental—which provided sixteen more classrooms. But already the Fathers were planning to move west with the expanding city, for it was early evident that their present site would soon be located in a busy commercial district.

In 1878, Father Varsi informed Archbishop Alemany that Rome had approved plans for a greater St. Ignatius' College—to be built on "lot 74 of the Western Addition." A great throng crowded the new

site on Hayes Street and Van Ness Avenue on October 20, 1878, as Bishop O'Connell of Grass Valley blessed the cornerstone for the new church and college. On February 2, 1880, Bishop Healy of Portland, Maine, blessed the college, and instruction commenced that very day with 650 students in attendance. (The beautiful new church had been dedicated on the previous day by Archbishop Alemany.) By 1882, the number of students had risen to 780.

The history of the institution from 1882-1906 is that of a growing college which registered substantial gains in many fields. The faculty was increased with the rise in student attendance, and St. Ignatius' College became justly famed as a center of educational activities. In 1905 the Golden Jubilee celebration was held, and felicitations were received from Pius X. An unprecedented period of expansion was ahead when, on April 18, 1906, came the catastrophic blow of earth-quake and fire, which destroyed the work of half a century. The college was ruined, and Father Frieden, then President, sadly telegraphed the laconic words to Rome: "Ignatius fuit"; "St. Ignatius once existed!"

Although saddened beyond measure by the utter destruction of their educational and religious establishment, the Jesuit Fathers courageously devoted themselves to the work of reconstruction. Ground was acquired on Hayes Street, near Golden Gate Park, and Father Frieden and his companions nerved themselves anew to recommence the work of building St. Ignatius' College. Pioneer days were relived and pioneer hardships were felt once more during these early unsettled years. It was decided to build a "temporary" church and college at Hayes and Shrader Streets, until funds should be forthcoming for a better establishment. However, the college was to occupy its "temporary" quarters for over twenty years, until 1927!

In August, 1927, pioneer days again came to an end

with the opening of the new and spacious Liberal Arts Building on Ignatian Heights. Erected in the shadow of the previously constructed church, it was blessed on October 9, 1927, by Archbishop Edward J. Hanna. The Diamond Jubilee of the college was held in 1930, when the city of San Francisco feted the pioneer Jesuits who had so ably trained generations of San Franciscans. At this time, the name of the institution was changed to the University of San Francisco. On Sunday, October 19, Archbishop Hanna celebrated pontifical mass in the athletic field before a large assembly of well-wishers, and the late lamented Cardinal Hayes of New York gave the sermon. In 1931, progress was registered in the addition of classroom and laboratory space by the extension of the west wing.

On July 16, 1938, Father William J. Dunne succeeded to the presidency of the University of San Francisco. He succeeded Rev. Harold Ring, S. J. Latest figures give a total of 935 in attendance at the day and night session of the institution. With its foundation work accomplished, the University is fast becoming a power of religious and cultural influence under the Jesuit "thirty-niners."

It is indeed a far cry from Father Maraschi and his one-room college of 1855 to the modern university of today. Yet the spirit, the aims and ideals of those in charge are substantially the same, and the present day "Jesuits in San Francisco" are proud to consider themselves successors of the early Fathers whose labor and sacrifices are responsible for present-day success. They look forward confidently to the future of the "Hilltop," placing their hope in God for the future progress of the University of San Francisco.

Cincinnati: Jesuit Participation in the American Catholic Philosophical Association Convention. The American Catholic Philosophical Association held its

fourteenth annual meeting, December 28-29, 1938, at the Hotel Netherland Plaza in Cincinnati, Ohio. The convention had for its patrons, His Excellency, the Most Reverend John T. McNicholas, S.T.M., and the Catholic Universities, Colleges and Seminaries of the Cincinnati area. For the general subject of discussion the Executive Committee chose "Causality in Current Philosophy."

In the morning session of the first day three papers were read on this topic to some 400 members; the first by a Jesuit, Father Oscar La Plante, S. J., Xavier University. The afternoon was given over to three Round Table Discussions. In Division "C", another Jesuit, Father Hunter Guthrie, S. J., Professor of the History of Philosophy at Woodstock College, had the courage to say a kind word for Augustinianism in the stronghold of Neo-Thomism.

In the afternoon of the second day, Division "D," on Ethics and Political Philosophy, Father Frederick A. Mayer, S. J., Xavier University, substituting on short notice for another member, read a scholarly paper on "The Unity of the Social Body." In Division "F," a Jesuit Scholastic, Mr. Joseph P. Fitzpatrick, S. J., St. Francis Xavier, N.Y.C., delivered a paper on Plotinus.

Maryland-New York: Several Celebrations in Honor of Saint Andrew Bobola. On May 20-22, 1938, the Church of St. Ignatius Loyola, New York City, celebrated a Triduum in honor of the canonization of St. Andrew Bobola. On Friday, May 20, and Saturday, May 21st, a sermon and Benediction were given by the Reverend Coleman Nevils, S.J., Rector of St. Ignatius. On Sunday, May 22nd, there was a Solemn High Mass, with a sermon by the Reverend Edmund A. Walsh, S.J., Vice-President of Georgetown University, and former Director of the Papal Relief Mission to Russia.

The Solemn Procession at the Solemn High Mass on Sunday, May 22nd, to the altar of St. Andrew Bobola, adorned by a stained-glass window of the Saint, recently secured from his collateral descendants, was conducted in the following order: cross-bearer and acolytes, choir, members of the Polish Embassy and Consulate General, class representatives of St. Ignatius' School, the Loyola School, and Regis High School, altar boys, the community of the Inisfada House of Studies, the community of St. Ignatius' Rectory, and the ministers of the Mass. The Reverend Edmund A. Walsh, S.J., preached on "The Meaning of Martyrdom."

On the same days, in the Church of St. Ignatius Loyola, Baltimore, Md., similar services were celebrated. The Reverend Louis J. Gallagher, S.J., of the New England Province, former associate of Father Edmund A. Walsh, S.J., in securing the remains of St. Andrew Bobola from the Soviet government, was engaged as preacher for the occasion. Several pastors and Monsignori of the Baltimore area were invited to assist at the Benedictions and Solemn High Mass. All were very gracious in their cooperation. On Saturday, May 21st, Very Reverend Benedict Przemielewski, O.M.C., Pastor of St. Casimir's Parish, was celebrant. On Sunday, May 22nd, Right Reverend Monsignor Stanislaus A. Wachowiak, Pastor of Holy Rosary Parish, celebrated the Solemn High Mass. After the services each day the relic of Saint Andrew Bobola was presented to the people for individual veneration.

On June 13, 1938, the Triduum in honor of St. Andrew Bobola opened at St. Andrew on Hudson, Poughkeepsie, with Benediction in the Domestic Chapel. On Wednesday, June 15th, a Solemn High Mass in the morning was followed by Solemn Benediction in the evening. Immediately thereafter an Academy, conducted in the Auditorium, presented two poems, one

Latin, the other in English, and an interpretative paper: "Saint Andrew Bobola, Patron of Catholic Unity." The feature of the performance was an illustrated lecture on the Saint's life, with a running commentary on the pictures.

On November 13, 1938, the Feast of St. Stanislaus, a preliminary celebration was begun at St. Isaac Jogues Novitiate, Wernersville, Pa., in honor of St. Andrew Bobola. On that evening a play was presented, constructed around an imaginary meeting between St. Stanislaus and St. Andrew Bobola. The general community celebration was conducted from November 25th to 27th. A Solemn High Mass on November 25th was followed by an Academy of the Juniors on November 26th. Papers and poems praised St. Andrew Bobola. A special shrine, erected in his honor, featured a newly acquired portrait of the Saint. The ceremonies closed with Solemn Benediction on November 27th.

Massachusetts: A Jesuit Comes into Some Posthumous Publicity. In the February, 1939, issue of *Technology Review*, a monthly journal of the Massachusetts Institute of Technology, there appeared in an article, entitled "Automobile Ancestry" (p. 169), by one L. L. Thwing, the following references to the Reverend Ferdinand Verbiest, S.J., Jesuit missionary to China in the 17th century.

> Swift and svelte today, the automobile has evolved in our time at such a rate that even now the horseless buggy of the 1890's is a conspicuous and at times ludicrous rarity. It is no more than natural, then, that still earlier forbears of the 1939 streamline job should have been well-nigh forgotten and that the comparative antiquity of the vehicle should be a matter of surprise. Two self-propelling conveyances here to be discussed will high-light the situation. One of these, the first working model of a *steam-driven* automobile—long before the steam engine as we commonly understand the word—was constructed in the 17th century by Ferdinand Verbiest....

Verbiest's success with his model steam car is well authenticated by both direct and circumstantial evidence. As a priest—a Jesuit missionary to China—he was not at liberty to assume the title "engineer," but as a designer and builder of artillery and astronomical instruments, he is entitled to be so named. In 1668, while still in China where these devices and the automobile were constructed, he wrote a book describing them, on which was based the "Astronomia Europaea," published in 1687, a rare book which the writer has been unable to consult. This description of Verbiest's steam "Waggon," taken from Du Halde's "Histoire de la Chine," 1741, is presumably a translation of Verbiest's Latin text, in which the wagon is said to have been built in 1665:

> They (the Jesuits) caused a Waggon to be made of light Wood about two Foot long, in the middle of it they placed a Brasen Vessel full of live Coals, and upon that an Aeolipile (boiler), the Wind of which came through a little Pipe upon a sort of Wheel made like the Sails of a Windmill; this little Wheel turned another with an Axle-tree, and by that means set the Waggon in Motion for two Hours together; but lest room should be wanting to proceed constantly forward it was contrived to move circularly, in the following Manner.
>
> To the Axle-tree of the two hind Wheels was fix'd a small Beam, and the end of this Beam another Axle-tree, which went through the Center of another Wheel somewhat larger than the rest; and according as this Wheel was nearer or farther from the Waggon it described a greater or lesser Circle. (A following paragraph describes how this device was applied to a "little ship.")

Verbiest's use of the word "they" is not a disavowal of his invention; it is probably a sort of editorial "we". Were we to reconstruct his turbine, there would be a small steam boiler connected to a little "Pipe," through which the steam impinged on the blades of a turbine rotor, "a Wheel like... a Wind-mill". That is, the direction of the steam jet was more or less parallel to the axis, not at right angles. By use of a large rotor and a pair of reducing gears, the speed of the car could have been maintained within workable limits. That the rotor was like a windmill does not necessarily mean that it had four cloth sails.

The wagon is not so easy to reconstruct. Rhys Jenkin's brief description in "Motor Cars," 1902, indicates that the steering wheel was carried on a swiveling arm. Jenkin's text implies that his description was taken directly from Verbiest's own account, but to us it seems probable that both the rear axle and the fifth wheel—or rudder—swiveled independently. The fifth wheel swung the rear axle, which in turn swung the car.

We cannot be entirely sure that this primitive turbine was Verbiest's original conception, as he may have been familiar with Giovanni Branca's "Le Machine," published in Rome in 1629. An illustration in this book shows a steam jet from an aeolipile in the form of a human head—as most of them seem to have been—impinging on a small paddle wheel, the jet being at right angles to the axis. If Verbiest knew of this "invention," he did not copy the details in his own rotor. He says that as a working model, his wagon ran "for two hours together," a statement which has a convincing sound, and it is reasonable to assume that he meant that it ran for two hours continuously. There is one nontechnical commentator on Verbiest's achievement, the Abbè Huc, who in "Christianity in China," 1858, Volume 3, page 135, asks: "Who knows whether the first locomotive and the first steamboat may not have performed their functions in the gardens of the Imperial palace at Pekin. . . ?" He also quotes Verbiest's own comment on his experiment: "The motive power of steam being given, it is easy to make many other applications of it." Verbiest wrote these words in, or before, 1668. Nearly a century was to pass before the Newcomen steam engine was improved to give rotary power.

Concerning the able Jesuit we have information from other sources, the "Bibliothèque des écrivains de la compagnie de Jesus," and "Lettres edifiantes et curieuses." Verbiest went to China in 1659 and was given the Chinese name of Nan-hiai-jin. At first he and his fellow Jesuits were unpopular, but when war threatened, Verbiest revolutionized Chinese designs and methods of cannon-making to such advantage that he became a favorite of the Emperor K'ang-hi and was made royal astronomer. His monograph on cannon-making—in Chinese and illustrated with 40 plates—is in the Bibliotheque Nationale at Paris. In addition to cannon-making he designed and built new instruments for the Royal Observatory near Peking. Verbiest died in China in 1688 and was given the highest honors at his funeral, including a eulogy by the Em-

peror himself. Whatever the actual performance of his steam wagon, there can be no question of its priority. . . .

Missouri: *Father Lord's Revue Well Received.* During the past twenty years Father Daniel A. Lord, S.J., has written, produced, and directed almost 25 stage productions, ranging from one-act plays to elaborate musical productions, such as "The Social Order Follies," and his latest, "Matrimonial Follies of 1939."

Father Lord's purpose in writing his latest revue is stated clearly in the program: "Laughter and music, gayety and the dance belong primarily to God's children. It is a sad thing that too, too often they have been used to promote the cause of evil and to drag down mankind's ideals and standards. We of *The Queen's Work* are convinced that only those who love God can really be gay. Dancing feet and throats full of song should be motivated by souls impregnated with sanctifying grace. . .We felt that marriage and love were beautiful subjects that could be handled beautifully. We have tried to do that. We felt that the world was full of matrimonial follies, and we could wing a tickling arrow at them. We felt that everyone is interested in marriage, and that as a subject it might have powerful appeal. So *The Matrimonial Follies* have plenty of serious moments. But we hope these are counterbalanced by plenty of moments of gayety and laughter and dance and song. . .We are sure that the Christ and Mary of the Wedding Feast of Cana are well content in the midst of wholesome, fun-loving, essentially fine young men and women."

The men and women who took part in the revue were drawn from the Catholic schools of the Saint Louis area: four colleges, Saint Louis university, Webster college, Maryville college, Fontbonne college; and thirteen high schools; Saint Louis University High school, Visitation academy, Xavier High school, Saint Mark's High school, Nerinx academy,

Saint Alphonsus high school, Saint Elizabeth's academy, Loretto academy, Ursuline academy, Incarnate Word academy, Sacred Heart academy (Saint Louis), Sacred Heart academy (Saint Charles), and Notre Dame academy. A unit of Negro singers and dancers were from Saint Elizabeth's (Jesuit) parish.

The cast of 250 performers from these schools sang 16 songs, all written specially for this production by Father Lord, danced two elaborate ballets, staged eight humorous sketches and two serious dramas in the course of the evening. One of the Saint Louis newspapers had the following to say of the revue: "The chief points stressed in the production center around the papal encyclicals on marriage, with portrayal through the medium of music and dramatic sketches. The Catholic side of marriage is brought out in two serious sketches and through an interlocutor and two interpretative ballets. All the dramatic sketches are concerned with phases of modern attitudes toward marriage, characterized as the right and wrong side."

The program opens with a bridal procession through the main aisle of the theater. As the group near the stage, it is stopped by a master of ceremonies who warns the couple of the seriousness of the step they contemplate. He offers to demonstrate both the joys and the dangers of the state, if they will delay for a short time. The bridal group is then led to a box, while the remainder of the production presents the scenes spoken of by the master of ceremonies, beginning with a young boy and girl, through to a golden wedding celebration. The climax is reached with a reproduction of the marriage Feast of Cana. Following this, the original bridal group proceed with their interrupted ceremony.

The revue was presented in the auditorium of Saint Louis university on February 9 and 11-19. It had been planned originally to have only ten perform-

ances, but the unusual crowds made a matinee on the afternoon of February 19th necessary. In all, over 10,000 persons saw the performances.

One of the censors who reviewed the play before it was presented to the public remarked that "although the censor's review was necessary to avoid giving our enemies a chance to criticize, everything in the play was as it should be, and it was excellent entertainment."

Alaska: Random Reports from Father Anable, S.J.

Early last year, the Reverend Edmund A. Anable, S.J., of the Maryland-New York Province, departed for the mission fields in Alaska. Excerpts from his letters follow:

I sailed from Seattle on July 20th, on the McKinley. Travel to Alaska was surprisingly heavy, but there was such a number of last minute cancelations that we were not too crowded. Besides two Sisters of St. Joseph of Peace, two Scholastics and a Coadjutor Brother, there were few Catholics on board. A Lutheran Minister and a Methodist Preacheress were also with us, but more of them later.

On the second day of the trip we were opposite the Canadian coast. Here the beauties of the trip really began. From Seattle to Juneau it is just as though you were riding up the middle of a tremendous lake, with either shore never more than 4 or 5 miles away. The whole shore is of rugged mountain peaks. People on the boat who had been all over the world claimed that they had never seen anything to compare with it. Certainly I never had. We saw schools of Blackfish, 15 to 20 feet long, with dorsal fins that looked like the keels of sailboats. One beautiful fellow who must have weighed a couple of tons swam along with the boat for several miles. He was jet, with the most beautiful cream spots you could imagine. Since he was often only 50 feet away, many of the passengers

used their movie cameras to get a shot of him. We also sighted salmon, porpoises, and whales.

In our first stop, at Ketchican, a fishing town, we found the water-front was being picketed. All the 13 canneries were on strike (CIO). The mayor had declared that only residents could picket. So all the trouble-makers, who were strangers, took to boats and rowed up and down with their signs out on the water where the town had no jurisdiction. The town is built on the side of the mountain. The Sisters of St. Joseph of Peace have a hospital here, one of the most popular institutions in the territory. It caters to all regardless of creed and some of its staunchest supporters are Masons.

Our next port was Juneau, about the same size as Ketchican, about 6000 people. Juneau is a mining town however. Here I met Bishop Crimont who was in the Hospital at the time. He is over 82 years old. . .After Juneau, we left the calm waters of the inside passage for a while. We were not long out in the open before sea-sickness became somewhat prevalent. I myself was not immune. Each morning I had been saying Mass in the Social Hall. On Saturday I had the Chief Steward announce that there would be Mass the next morning before breakfast for those who cared to attend.

The Methodist "Preacheress" tried to talk the Lutheran Minister into having a joint service but he evidently declined. Mass was scheduled for 6:45. The Room Steward was to call me in time, as well as any others who had asked to be called. Luckily I woke up at 6:30 and managed to start Mass at 6:50. Only the Scholastics and the Coadjutor Brother were there. On my way to breakfast I met the Lutheran Minister who sympathized with me over the fact that my service had been called off. I was a little surprised and told him I had already said Mass. He showed me a note signed by the Captain, saying that all religious

services had been called off because of rough weather. The sea was quite calm. The minister was quite put out and went to see the Captain for an explanation. He found that the Captain had never posted such a note. Investigation proved that the Lady Evangelist had taken the matter into her own hands. Incidentally, she was from the Ozarks.

Seward was our next call after Juneau. But we put in at a small bay on the way to unload sixty-five tons of empty cans and to take on 30,000 cases of canned salmon. The bay was so covered with Salmon heads that it seemed that you could walk over the water for miles. Thousands of sea-gulls were flying about, and the stench was ineffable. After breakfast I decided to go through the cannery. I had never seen one. Inside, the odor was even worse.

However the place was immaculately clean. The fish were not the King salmon, but the smaller red (sockeye) salmon running from 8 to 10 pounds. A barge was unloading them as I started through and it must have contained some 20,000 fish. They had no sooner started to load the canned salmon when a dispute arose between the deck gang and the boat crew (C.I.O. and A.F.L.), as to the number of cases they were supposed to carry in each sling-load. The Captain gave them five minutes to settle it, then closed the hatches and sailed away.

We arrived in Seward and stayed overnight on the boat. The parish there boasts of about 22 people. From Seward I was to go to Fairbanks, some 470 miles away. The train takes 2 days to make it. The engine is a fair replica of the "Toonerville trolley." It hauls three cars. Riding the last car, when it gets up to about 30 m.p.h. is like being the last man in a game of snap-the-whip. We stopped at Anchorage for lunch. At a place called Curry we tied up for the night. The hotel there, like the railroad, is run by the Government and prices are of course scandalous. If

you are in a rush to reach Fairbanks, there is an old Dodge car fitted out to run on the rails to take you there.

I went to bed early that night for the simple reason that the mosquitoes are something to marvel at. You can brush them off by the dozen. Stopped again at noon next day at Healey for lunch. Arrived in Fairbanks at 4:30. The population is about 1500, and is entirely given over to mining. There is a marvelous hospital there run by the Sisters of Providence. The Catholics number about 300. The next day I went out about 20 miles to see the gold-dredges at work. From what I was told, they average about 80 cents to the cubic yard of earth handled. When they get through with it, you couldn't get a dime's-worth from a hundred tons.

I received orders here to proceed to Akulurak at the mouth of the Yukon river where it empties into the Bering Sea. So I still had a thousand miles to travel before I arrived at my destination. I might say here that it is a bit difficult to sleep here at night since the sun does not set till 10 and rises at 3 A.M. Even after it has set, the sky is still light.

On the Feast of St. Ignatius I started out again. Took the train back 60 miles to Nennana and there caught the Steamer, a flat boat about 225 feet long and 40 wide. It has a two foot draft, carries 500 tons of freight, and when fully loaded sits only two inches deeper in the water. It has a large paddle wheel at the back of the boat. The boilers are heated by great logs of wood that are loaded every day on the trip down. The river is very muddy, like the Patapsco after a rain. It is shallow and has sand bars that are continually shifting. The steamer pushes another large barge which carries another 400 tons of freight. The river ranges in width from half a mile to five miles; in the spring it is from a half mile to 30 miles and about 30 feet deep in its shallowest part.

We stopped at several towns. A town here is anything from two cabins and a general store to a dozen cabins. The cabins are almost all roofed with sod, and it is quite a sight to see a good-sized crop of hay sprouting from the roofs of different cabins. Dogs are chained in front of each cabin. Piles of nondescript junk and refuse are very much in evidence. The cabins are more properly called shacks, with boards nailed crazily here and there to cover cracks, and rags stuffed into broken windows. Each native has from one to three out-board motors, "kickers," and uses them even if they are only going two or three hundred yards. And yet gasoline costs from 60 to 85 cents a gallon.

Arriving at Holy Cross, we stopped for a while and I was able to get a look around. This is the largest of our missions in the territory, with 16 buildings, including a fine chapel. A saw-mill is located here which supplies all the missions in the district with cord-wood. Believe it or not, 60 tons of vegetables are grown here in a year! Most of the youngsters are half-breed and, of course, as usual, the white strain has been anything but a blessing. The Sisters of St. Anne are settled here and have charge over the girls.

After leaving Holy Cross, I was met by Brother Murphy at Hamilton. The last short bit of my trip was made in the mission boat. I arrived at Akulurak about 5:30 in the evening.

Alaska: Holy Night in the Bering Straits. Father Bellarmine La Fortune, S.J., has for more than thirty years been the pastor of the devout little flock of Eskimo Catholics on King Island in Bering Straits.

His little parish of some two hundred and fifty souls dwells on this little, rugged, steep, and craggy island that rises some nine hundred feet above the sea and is crowned by a life-size statue of Christ the King. Father Hubbard, S.J., the well-known Alaskan ex-

plorer, brought the statue to the Island and introduced the "talkies" to the natives. Among the films he brought was a newsreel representing the Magi visiting the Infant Saviour. With the film was a rendition of the Christmas carol, "Holy Night." On the eve of Christmas amplifiers were placed on the exterior of the little church and at midnight the natives were astounded by this loud singing that rang out upon the clear midnight air and was carried many a mile over the icy waters of Bering Straits. It seemed miraculous to the simple natives until the marvel was explained to them. Needless to say, no one on King Island was absent from Midnight Mass.

Other Countries

Austria: *The Present State of Events.* The Society numbers in Austria 400 members, 200 of whom are priests, grouped into a Province that is dependent on the German Assistancy. Before the *Anschluss* this Province maintained thirteen houses: a Professed House wherein were located the editorial offices of several reviews for Catholic youth, seven residences, a combined House of Probation for Novices and Tertians, a Faculty of Theology, and two colleges for externs.

Most of the Fathers were engaged in teaching in the colleges, and in numerous services to the cause of youth, such as scouting and sodalities. Other works were progressing rapidly: missions to the people, retreats, preaching, and the direction of associations for men and women.

The Sodality organizations, in particular, were the special apostolate of our Fathers among the youth of Austria. The scope of the sodality work was very

broad. Besides interior religious development, the sodalists pursued simultaneously a rounded program of intellectual and physical development, which included literary societies, art clubs, vacation camps, sodality pilgrimages and excursions. Some years ago the work of our Fathers among the members of the working classes was expanded considerably.

The most famous achievement in Austria, and one which exercised a tremendous influence in the sphere of culture and religion, was the theological faculty at Innsbruck to which was annexed the major interdiocesan and international seminary: the *Canisianum*. This faculty, recognized by the State, was accustomed to grant State diplomas. All of the Professors were members of the Society to whose lectures came many seminarists from all parts of the world.

Immediately after the *Anschluss* vexing difficulties were raised by the National Socialist Government. The postulate of exclusive education by the State and the companion practice of compulsory affiliation with the *Hitler-Jugend* crippled the robust ambitions of the Sodalities and reduced them to the anemic status of "prayer meetings." This new state of affairs induced desertions of some of the sodalists, but for the most part the unfavorable pressure of the Government strengthened the fidelity of the students to the Blessed Virgin and to their religious duties.

In July, 1938, the theological faculty at Innsbruck was liquidated by governmental *fiat*. The *Canisianum*, as a private establishment, continued for the remainder of the year to educate the young ecclesiastical students. The foreigners, however, withdrew in great numbers. The two colleges for externs were likewise padlocked by decree. Inasmuch as one of them had served as an "apostolic school," its suppression will reduce largely the influx of candidates for the Society.

Many of the Fathers, who were teachers or directors of youth organizations, have also seen their

former labors becoming more and more impossible day by day. They have, however, directed their energies into other useful channels: retreats, missions, and sermons, the success of which undertakings grows apace, in spite of the dangers involved and the increasing disfavor of the government officials.

Our Fathers are also working among the clergy. An excellent achievement, whose success affected all Germany, was the Congress of Priests held at Innsbruck in the beginning of August, 1938. More than 200 priests attended the week of conferences. The aim of the Congress was to inculcate principles of action for the clergy, adapted to the needs of the times and to the current crisis in national religious life.

Austria: Story of the Suppression of Our Colleges. Although in March, 1938, when the civil status of Austria was changed, it was commonly expected that hard days were in store for the College at Kalksburg, nothing serious threatened for some time, due to the energetic efforts of a lay member of the faculty who had significant connections with the party in power.

The Superiors, however, were compelled to admit the *Hitler-Jugend* into the College under the direction of a youth leader, hostile to the Society. This gentleman ordered excursions and meetings at his own caprice, and generally succeeded in upsetting the daily routine of the school in a highly vexatious degree. At times, "folk-dances," as they are called, in which boys and girls participate jointly, kept the students off-campus until far into the night, with what danger to morals and discipline one can easily imagine. This procedure persisted until July, when the students were dismissed for the summer vacation.

Shortly thereafter, without any premonition on the part of Superiors, notice was served that the recognition which the College had previously enjoyed on a level with State schools was summarily revoked, and

the further admittance of new candidates absolutely forbidden. Immediately, upon the advice of friends, Ours addressed a petition for the restoration of recognition to the Ministry of National Culture and Public Education. This request was bolstered up with serious arguments: the threatened loss of income for the more than fifty laymen, teachers and aides, employed by the College; and the fact that more than a fourth of the student body was drawn from foreign countries with the express intention of learning the German language, as a medium of diffusion of the national culture.

When no reply was forthcoming from the Ministry Office, letters were dispatched to the parents of the students, advising them of the new state of affairs, and asking whether or not they were content to continue their boy's education, even though the diploma of graduation could not carry government recognition. It was, of course, generally forbidden to any citizen in government employ or to any member of the National Socialist Party to send their children to privately conducted educational institutions. But many of the parents, outside of this group, expressed their desire to continue the education of their sons at the College of the Society.

But at the beginning of September public notice was given that no private schools, managed by religious or laymen, would be allowed—*without* the recognition of the government. Since it was clear that our College would not secure this approval, prompt notification was sent to the parents that the College was in process of dissolution. This news evoked from almost all sincere expression of grief for the plight of our Fathers. In September the previous petition was answered in the negative, because it is considered as an axiom that all education belongs exclusively to the state.

Thus closed the career of the *Collegium Kalks-*

burgense after 82 years of successful existence, with an alumni roster of gentlemen and scholars, who have all deserved well of their Church and country.

Almost the same fate was meted out in almost the same way to the other Colleges in Austria under the direction of Ours. The *Collegium Feldkirchense "Stella Matutina"* was first of all deprived of the right to teach, then padlocked, opened again for a time with a crippled curriculum and delayed registration. Such conditions frightened and weakened the resolve of a large number of parents who accordingly began to recall their charges from the College. Thereupon the Ministry of Education diligently circularized the parents with pamphlets, advising enrollment in the State schools, if they wished their sons to advance into government service or to succeed in the public licentiate examinations for entrance into the professions.

Under such circumstances continuance was impossible. The decree of October 5th disbanded the institution altogether. One of the two buildings was purchased by the government. The Novices and Tertian Fathers removed to the house across the river. The *Collegium Linciense* fared no better than the first College at Kalksburg.

At Innsbruck there were three faculties, composed in whole or in part by the members of the Society: the University faculty in various departments and almost entirely made up of Ours; the *Canisianum,* a college of seminarists for the secular clergy, largely composed of students from foreign countries; the *Collegium Maximum Nostrorum* where the Scholastics took their degrees at the University proper.

At the *Anschluss* the theological faculty of the University was removed and the other Professors of the Society denied admission to the lecture halls. This whole Faculty was thereupon incorporated into the *Canisianum,* but soon afterwards this building was

appropriated by the government, thereby forcing the faculty and students to emigrate into Switzerland. At the present writing the *Collegium Maximum* for Ours perseveres unchanged.

China: *The St. Noel-Chabanel House of Studies.*

The Society, thanks to the kindness of His Excellency Monsignor Montaigne, was able to open at Pekin in September, 1937, a House of Studies for the future missionaries. Here the new recruits from the various Provinces come to be initiated into the secrets of the Chinese language.

By reason of location the *Maison Noel-Chabanel* is a dependency of the French Mission of the Vicariate of Sienhsien. In the old Society this title of "French Mission" was distinguished from that of "Vice-Province of Portugal."

In 1775 the French Mission was the last to lose canonical existence. The College and Residence of the Portuguese Fathers had been recognized as dissolved from the time of the first promulgation (although published by an illegitimate authority) of the Brief of Suppression.

The French Residence, however, *le Petang*, "*Residentia Pekinensis, domus borealis appellata, intra palatii muros*," as the old Catalogues describe the building, outlived the Portuguese establishments by a few months, due to the energetic direction of Father Burgeois of the Province of Champagne. This Jesuit was the last regular Superior of the Society in China, as well as in the whole world, with the exception of White Russia.

The *Maison Chabanel*, therefore, renews an old tradition of some 160 years. The foundation can be called no longer "*domus borealis*"—far from it. It is now located, in fact, to the north-east of Pekin; nor is it any more *intra palatii muros*, although it

is situated in the area which adjoins very closely the City of the Emperor.

Close by are the large estates and palaces which in past years belonged to different princes, and sometimes served them as summer residences. It is interesting to speculate whether or not these districts, so far removed from the center of the city, witnessed the labors of the Jesuits of former centuries, especially during the days of persecution. Although it is quite probable that they did, to date no trace of Jesuit occupation has been discovered.

The "French Mission" never counted among its residents more than a very restricted number of Ours. The *Maison Chabanel* maintains a regular community of about forty members. With the new students scheduled to arrive the roster of the community will certainly reach, and perhaps surpass, the grand total of eighty. This sum is more than the three residences of the old Society in this area combined, and exhibits a larger cross-section of nationalities and Provinces.

The title, *Maison Noel-Chabanel*, imposed by its founder, Father Marin, S.J., a Canadian, honors the memory of one of the Martyrs of North America, canonized by Pope Pius XI. Noel-Chabanel was obviously chosen as Patron for this House of Studies in a language of unique complexity and difficulty, because he himself found it almost impossible to master the idioms of the savage Iroquois and Hurons. After four and five years of study he scarcely attained enough proficiency in the tongue of the natives to be understood on common topics. St. Noel-Chabanel will have celestial sympathy for the students of Chinese.

The present property once belonged to an official of the Imperial Court. At the time of the Revolution the estate was "nationalized." Subsequently it became a "middle school," which on two occasions reached the status of a university. It is believed that

the establishment then fell upon evil days because the property was put on sale.

The architecture is not of any particular style. The only distinctive Chinese feature is the curvature of the roof. The main lecture hall is a converted "temple of ancestor worship." The house is called *Te-Sheng-Yuen,* the "Court of Just Victory," because of its close proximity to the gate of the city through which in 1860 the famous Empress *Tseu-hi* returned to Pekin to assume a control which she held for forty years.

The avenue on which the house is placed is named *Shih-hu-hutung,* meaning either the "little street of the stone tiger," or "the lost tiger," or "the tiger-lion"; an allusion to the two stone tiger sculptures that stood at the end of the thoroughfare.

China: Spiritual Organizations at Aurora University. The applications for admission to the Aurora University in Shanghai were in 1938 very heavy in the departments of Law, Medicine, and Science. After a very severe entrance examination which eliminated one-half of the number of candidates, 160 new students were accepted for matriculation, thereby raising the total registration to 890.

Two hundred are Catholic; some 30 are under instruction in the faith. Three spiritual Fathers have special charge over this entire group of students. Every week there are two scheduled hours for instruction in religion according to a comprehensive program, planned by his Excellency Monsignor Haouisée, S.J., in which one qualifies by examination and is awarded a certificate of graduation.

Those under instruction enjoy the special assistance of Father Stanislaus Sen, S.J. Pagans and Christians in all the departments are enrolled in a compulsory course in Philosophy, given by Father Raucourt, S.J. Faculty conferences on religious subjects have been

organized by Father Luigi Wang, S.J., an alumnus of the University.

Three associations perpetuate the spiritual ardor of these students: the Sodality of the Blessed Virgin Mary, the Catholic Action Club, and the Apostleship of Prayer. Each year another group voluntarily gathers together to unite—more and more—those students who spontaneously elect to follow a plan of life and a daily order of exercises of piety. Their routine includes a short period of mental prayer each morning, the Holy Hour once a week, a weekly meeting in which one member explains a passage of Scripture, and a public confession of each one's defections from the "rules" of the organization.

An impressive expression of student faith is the *Missa de Aurora* every Sunday morning at eight o'clock. This Mass is served by students and chanted in community singing. In this atmosphere of fervor the voice of God is being heard. Two of the youths have just this year entered the Jesuit Novitiate; one a Doctor of Medicine, the other a Bachelor of Science.

China: *Alumni Banquet at Aurora University.* Since the outbreak of the Sino-Japanese War, the traditional banquets of the alumni have been suspended. However, on the occasion of the departure of Reverend Father Provincial, it was deemed proper to make an exception to this rigorous regulation.

More than 145 alumni accepted the invitation to attend. Among them were M. Wang, President of the Court of Shanghai; T. Tchou, former Chinese Ambassador to Belgium; M. Hou, Rector of Hatung University; M. Tchou Yen, former director of the Shanghai Bureau of Surveys, many doctors, engineers and lawyers. The celebration was extremely cordial and marked with a genuine gayety. The alumni were publicly grateful for the help they had received in their years of matriculation at the University.

The deepest impression made upon some of our Fathers who attended for the first time a reunion of this sort was the affection with which a group of non-Catholics welcomed a stranger just because he was the Superior of their former professors and the official representative of the Society of Jesus.

China: *Old Jesuit Mission Property Discovered.* While passing through Yenping, Father Lawrence Beal, M.M., heard the following story from a Dominican Father whose guest he was at the time.

The father of the Dominican's teacher was a *scriptor* in the *Yamen,* whose duty it was to rewrite old deeds of property. It seemed that in the 17th century the Jesuit Fathers had a Mission in Fukien until they were driven out. The Church and property were taken over by the local authorities, and the facade of the Church was covered with cement and mud, thus obliterating the name and the three distinguishing characters, *Tien Chu Tang,* (Catholic Mission).

A few years ago this property changed hands once more, and the new owners proceeded to dismantle the building. The three characters engraven in the stone were brought to light. An inquiry was made at the *Yamen,* and the old document in the files proved that the title belonged to the Catholic Mission. After some delay the property was handed over to the Dominican Fathers.

England: *The Home-Coming of Father Lester to Osterley.* Father Edmund Lester, S.J., a convert, and a man of burning zeal and engaging disposition, is best known for two works—the establishment of the Knights, Handmaids and Pages of the Blessed Sacrament, and for the foundation of the Osterley Seminary for 'late' vocations. He had a genius for raising funds and made a wonderful success of his Seminary at Osterley, in Middlesex, England. He was the Editor of

"*Stella Maris*" a monthly magazine which he conducted with considerable skill and to which he communicated a distinctly 'personal' touch. He died four years ago and recently his remains have been brought back to Osterley and buried in the grounds of the Seminary which he so dearly loved.

The following account is taken from "*Stella Maris*," December, 1938. It is written by Father Tigar, the Editor.

October 24th, the fourth anniversary of Father Lester's death, was the day of Father Lester's home-coming. At midnight on the previous Friday, the coffin was exhumed from the grave where Very Reverend Father Provincial laid it four years ago. The crucifix and name-plate were in a good state of preservation, and so was the wood, but the screws had rusted and become loose. The coffin was conveyed to the mortuary chapel of St. Mary's cemetery, Kensal Green, and there in the presence of a Home Office representative, it was placed in a leaden coffin, and then in another wooden coffin.

At 10:30 on the morning of October 24th it was received at the gates of Campion House by the seventy-two students and a large gathering of visitors, priests and laity. It was aspersed with holy water and then, followed by all the students and visitors reciting the '*De Profundis*' and '*Miserere,*' it was conveyed to a central position in the garden, under the shadow of Our Lady of Osterley and Blessed Edmund Campion. A guard of honour consisting of four students, clad in cassock and surplice, took up their positions, one at each corner of the coffin, and stood at attention. Spontaneously, the rest of the students, the Godfathers, and the Godmothers, formed themselves in two rows on either side of the coffin, and stood in silent prayer for half an hour.

By this time a large number of Father Lester's old students, now priests, had arrived, some having come

from as far as Arundel, Cardiff, and Blackpool.

At 11 o'clock an impressive procession of priests, secular and regular, filed into the chapel and we sang a solemn Requiem for the soul of our beloved founder. At the end of the Requiem a panegyric was preached by Father Robert Steuart, S.J.

The absolutions were given in the garden where the coffin was resting, and just as we gathered round the coffin the fog, which had hung over the ground in the early morning, dispersed and the sun came out. It was a most impressive scene. At the head of the coffin stood the subdeacon, Father Golston, an old Osterley student representing the secular clergy; and at its foot, the present Superior, in black cope, assisted by the deacon, Father Francis Dobson, S.J., an old Osterley student, representing all those students of Father Lester who have entered the Society of Jesus. On either side of the coffin stood the priests, the 'Godfathers' and 'Godmothers,' and the present students. At the end of the absolutions, eight students shouldered the coffin, and as we moved off in slow procession the choir sang that glorious triumphant melody *"In Paradisum deducant te Angeli"* (May God's angels lead thee to Paradise) and the Angelus bell was tolled, a reminder to all that should hear it to pray for Father Lester. Slowly, reverently, to the chant of the *'Benedictus,'* Father Lester was lowered into his last restplace, in a peaceful spot bordered by the Stations of the Cross, at the foot of our beautiful Calvary. First the sacred ministers, then the priests, then the 'Godfathers' and 'Godmothers' sprinkled a little holy water on the coffin as it lay in the grave, and cast a little soil on it, a last tribute to the friend whom we had loved. In due course a suitable monument will be erected over Father Lester's last resting place.

France: *Jubilee of Father Gustave Desbuquois.* On January 8, 1939, the Provinces of the French as-

sistancy, represented by their Fathers Provincial and some 60 other Fathers, celebrated at Vanves the fiftieth anniversary of Father Gustave Desbuquois.

The sentiments which were expressed in congratulating the Jubilarian for the graces he received during his fifty years in religion recapitulated his activities, especially the one of which he was the founder and whose destiny he has directed for 33 years, and so deserve to be recorded.

Reverend Father Leib, Provincial of Champagne, delighted to be thus the official spokesman of the entire Provincial family, congratulated the novice of Gemert who "from weakness of body, grew to become the instigator and inspiration of an institution which has since become one of the glories of the Society and of the Church."

As is customary, the poets offered thereafter to the Jubilarian the rhythmic expression of their kindly sentiments. But records are in prose and hence this anthology limits itself to those who addressed themselves to prose.

Father Duchamp was pleased to see in Father Desbuquois the "Guardian Angel of the DRAC". Father Sevin signalled him out as one of the "founders" of scout work for youth. Father Berne recalled early days of the JOC and the LOC. Father Lebreton brought to the President of the Institute of Social Sciences the sincere wishes and gratitude of the Catholic Institute of Paris; Father Lambert, those of the Chaplains of the ACJF, of which organization—in its critical hour—Father Desbuquois was named Superior and Adviser; Father Aurel, the good wishes of the Tertians, past and to be, who draw much profit in their Tertianship from the conference studies of *l' Action Populaire.*

As herald for the good wishes of *Etudes,* Father du Passage reminisced on the period before and after the War, denouncing with rare good humor some fan-

tastic rumors, and calling to mind "the brotherly friendship which unites the two editorial staffs, and the collaboration that links both forces together." Father Crozier made history at Reims and Champagne live once again.

While the *Action Populaire* was receiving the congratulations of the French hierarchy and from many Bishops elsewhere, while cablegrams were bringing to Vanves felicitations from two continents, and while in New York, in the Catholic review, *America*, an article was appearing on *l' Action Populaire*, a missionary of Madagascar, Father Sartre, was expressing good wishes from the missions together with Father Cousineau, a Canadian and apprentice at *l' Action Populaire*, who presented to Father Desbuquois a spiritual bouquet of Masses, the symbol and the prize of his international action and *catholic* spirit:

In grateful homage to you on this occasion of your Jubilee, we offer to you 50 Masses, said in the four corners of the earth by 50 different Jesuits, belonging to 38 different Provinces, Vice-Provinces and Missions, comprising the seven Assistancies of the Society, most of the celebrants being apostles of Social Action, and all of them at one time or another guests of *l' Action Populaire* and so in debt to your leadership.

In order, furthermore, that this corporate prayer to heaven for your favor be unanimous, and in order that the prophecy of Malachy on the universality of sacrifice be realized for your intention at least once, these Masses will all be said on the same day everywhere. They are being said today! Begun this night on the shores of the Pacific. this supplication of priests will not cease until the evening, when these sacrifices for you shall have completed their journey around the world.

To close and climax this *crescendo* of praise and felicitation, Father Bith, Vice-Provincial of Paris, took the floor in the name of the Society, which he represented officially, praising in Father Desbuquois the determining qualities of a genuine Jesuit. He closed his address with the very terms used by Very Reverend Father General in his personal message to Father Desbuquois: "In the name of the Society,

I thank you for all that you have done, with the aid of divine grace, for your labors and for your example, and for the good that you have done for the Society and the Church, particularly in France."

Last of all, a testimonial more precious still came to the Jubilarian from the Sovereign Pontiff himself. On January 5th, in the name of His Holiness, Cardinal Pacelli addressed to Father Desbuquois this letter of felicitation:

The Holy Father is aware that you plan to celebrate on January 8th the Jubilee of your entrance into religious life, and He deigns on this occasion to express to you, through me, His satisfaction with the zeal and energy with which you have consecrated for so many years the best of your forces to the apostolate of social action. Either by yourself or your associates in the courageous *Action Populaire*, you have always had at heart, without counting the cost to yourself, the ambition to work for the greater glory of God by making the Catholic Church better known, especially with regard to her social teaching, as it is presented in the great Encyclicals of the Pontiffs. Your countless magazines and books are a witness to that. In the press of the difficult hours through which we now pass you are still spreading on every level of society an exact knowledge of these Christian principles, which—were they known and practised by all—would guarantee the harmonious solidarity of all classes in justice and charity.

Pleased with the services thus rendered to Holy Church, and to Catholic Action in particular, the Holy Father sends you the Apostolic Benediction. May Divine Providence deign to give you the necessary energies to prolong for many years your fruitful apostolate, and may *l' Action Populaire* continue its beneficent work enlightening minds and inspiring hearts with respect for the law of God and with love of neighbor, and thus help effectively in permeating the life of society with the charity of Christ.

In order to allow priests, religious, and lay persons to express the appreciation of their groups, associations and social clubs, a reception was tendered in Paris, on the same day, in the *salons* of *Etudes*.

France: *The Exhumation and Recognitio of the Jesuit Martyrs of the Paris Commune, 1871.* As the

conclusion of the process of beatification of Fathers Olivaint, Ducoudray, Caubert, Clerc, and de Begny, massacred victims of the Commune on May 24 and 26, 1871, the exhumation and recognition of their bodies took place in our Church on the Rue de Sèvres, November 24, 1938. The martyrs had been interred in this Church in July, 1871, with the permission of the Minister of the Interior. Their tombs were placed under the floor of the side chapel, dedicated to the Japanese Martyrs.

When the necessary permissions had been granted by the Prefecture of Police and the Ministry of the Interior, the Church was closed to the public on the evening before to prepare for the ceremony. At eight o'clock on November 24th, in the closed Church, Father Bith, S.J., Vice-Provincial, celebrated the Mass which had been requested as a prelude of blessing by the two surgeons (who served as acolytes), and the two doctors who were to assist in the ceremonies. All four officials received Holy Communion.

At nine o'clock, in the sacristry where the process of recognition was scheduled to take place, assembled the six ecclesiastics who composed the tribunal together with their *praeses* and secretary, Father Leclerc, Vice-Postulator, and two religious of St. Vincent de Paul, both with previous experience in such ceremonies. Also present, in person or by proxy at certain times, was the Commissioner of the local police district.

After the oath had been taken by all, as required, the group went out into the Church to exhume the bodies. The coffins were placed side by side in the following order: Fathers de Begny, Ducoudray, Olivaint, Caubert, and Clerc. Father Olivaint, who was Superior of the house at the time of death, was thus placed in the center position of honor. The process was begun with Father de Begny. Although some of the oak coffins still seemed solid, they col-

lapsed when subjected to any pressure. Furthermore, since the bodies, except the bones, had been reduced to dust, it was impossible to remove them all at once and together. All that remained, therefore, in the coffin was placed on a winding sheet and carried into the sacristry.

Three long tables, set in the form of a capital H, were arranged there. The contents of the sheet were laid thereon. The medical assistants then began to sort the remains. The bones were passed to the religious who washed them devotedly in alcohol. They in turn passed them on to the surgeons who reassembled the skeleton as best they could on a third table.

Thereafter, both the surgeons and the doctors went into conference, each one comparing notes and analyses of the condition of the remains. Finally they agreed on the causes of the fractures and perforations. After this deposition was finished, the bones of Father de Begny were placed in a child's coffin, together with a lead capsule enclosing a parchment certificate of the official recognition of the body, duly sealed and signed.

The same process was carried out for the other martyrs. A collection was made of what still remained intact: shoes, bits of linen, metal buttons, medals, bullets, etc. In this way was discovered a well preserved neck-tie of Father de Begny who was clothed in lay attire at the time of his death. A small case for carrying the Blessed Sacrament was also found. All these objects, enclosed in a glass case, were placed along with whatever remained in the coffins in five large chests, to be preserved under seal until the time of beatification. A whole day was consumed in completing this examination.

Some details of the agreement reached by the experts are enough to show what savage violence was wrought upon the bodies of these victims of the Com-

mune. For Father de Begny: several ribs fractured, one at least by a bullet; left leg fractured in three places; left iliac bone splintered, probably by a bullet; the lower skull separated from the rest; the whole upper jaw separated and crushed in several pieces. For Father Ducoudray: the skull completely splintered, probably by being crushed; countless broken bones. For Father Olivaint: all the cranial bones splintered and dislodged; lower jaw smashed in two; several fractures on the shoulder; some vertebrae apparently broken. Only the right shoe of this Father was recovered with the body; the left having been preserved, since 1871, in the room known as the "Chamber of relics." For Father Caubert: the skull in good condition, but punctured on the left side; lower jaw broken in three places; the two bones of the right forearm fractured. For Father Clerc: most of the skeleton in good condition, except the face which seems to have been bashed in completely.

Everything proceeded with complete satisfaction to all concerned. The occasion gave rise to new inquiries about the story of the martyrs' death. His Excellency Monsignor Chaptal, after having been thanked for his courteous cooperation, remarked that he had had the pleasure of protecting the Jesuits, but that hereafter the Jesuit Martyrs would have to be responsible for his protection.

India: *The Mangalore Diocesan Eucharistic Congress.* Between 40 and 60 thousand people joined in the closing exercises of the Mangalore Diocesan Eucharistic Congress, during which His Excellency Bishop Victor Fernandez reviewed the progress of four centuries of Indian Catholic history. In the course of the address, the following passage occurred:

In 1878, the Holy See was pleased to transfer the Mangalore Mission to the charge of the Jesuit Fathers. Next Saturday will mark the 60th year of their landing on the shores of

Kanara. They carried on and perfected the works begun by the Carmelites and initiated new ones. They developed the Seminary and housed it in a new building. Both the buildings and studies have grown by leaps and bounds till today this Seminary is the pride of Catholic India.

I need hardly speak of the St. Aloysius' College, Fr. Muller's Institutes, the Jeppoo Catechumenate and Workshops. All these are the perpetual monuments of their zeal and self-sacrifice.

The Jesuits introduced the Sisters of Charity, and developed the Apostolic Carmel. Above all the Jesuits increased the number and efficiency of the Secular Clergy to such a degree that, in 1923, the Holy See deemed it expedient to make over the government of the Diocese to the local secular clergy and choose a Bishop from among them. The progress effected since that date is an affair of today and there is no need for me to dwell upon it.

Iraq: A Human Document of Much Interest and Less Importance.

The Reverend William A. Rice, S.J., Superior of the Baghdad Mission, was recently summoned to Rome for important consultations on the ecclesiastical organization of the mission territory. He received the following letter at Vatican City:

AL BAGHDADI

Baghdad 29th. June, 1938.

To,

The Very Rev: Fr. W. A. Rice, S.J.,

(Principal, Baghdad College) on leave,

C|o The Holy Vatican, Rome, Italy.

Dear & Rev: Father,

Pardon me for the liberty I take in addressing you, and believe me that I do so as an extreme measure alone.

I beg most respectfully to submit the following for your kind favour of perusal and sympathetic consideration, with the firm assurance that this my most humble and deserving prayer will be very magnanimously acceded to:—

Your goodself is doubtless cognisant of the fact, that since the day the Baghdad College was established in a bungalow not far off from St. Theresa's Church, and at present in Sulaik. I beg to state that I am your tailor now bordering on to 5 summers.

Prior to your goodself leaving Baghdad, I requested your motor driver to remind you of bringing me a Medal from the Pope. His Holiness The Pope, I daresay, will be too pleased to comply with my humble request, taking into consideration that I am the tailor for you and all the Jesuit Fathers in Baghdad also that I being a British Indian Mohammedan.

The medal if very kindly favoured me with, will be valued and treasured as a heirloom among my family members.

For this act of kindness, as in duty bound, I fervently pray, that the Great and Merciful God in His Omniscience may shower His abundant and choicest blessings of prosperity and longevity on your goodself, His Holiness The Pope, The Roman Catholic Clergy and Laity, for very many more years to come.

I beg to remain,
Dear & Rev: Father
Your most faithful Servant,

Abdul Hamid

It should be stated for the record that the pious tailor, for obvious reasons, was not the recipient of a medal from the Holy Father.

Japan: Twenty-fifth Anniversary of the Catholic University.

On November 1, 1938, was celebrated the Silver Jubilee of the Jesuit University in Tokyo. Pius X had given the order in 1908, but obstacles of every kind prevented their final execution until late in 1913. The World War almost ruined the institution opened just previously, because the support which had been collected in Germany could not be sent out of the country, and what was impounded by the government was reduced to almost nothing by the ruinous policy of inflation. Furthermore the work was seriously paralyzed by the impossibility of securing new missionaries.

In 1923 the buildings of the school were almost completely demolished in an earthquake and classes had to be conducted in scattered temporary quarters. Later on, the Japanese Government demanded an exorbitantly large endowment for granting the required University charter.

After this large fund had been deposited in the Bank of Japan in 1928, attention was turned to the acquisition of a physical plant worthy to house a university which would represent in the Empire the culture of the Catholic Church. The new buildings had just been completed when, in 1932, a new and critical difficulty arose to imperil the status of every Catholic school in Japan: Could Catholics participate in the memorial services for the departed national heroes? The Ministry of Public Instruction finally declared that the national ceremonies did not have any religious significance, but only a patriotic symbolism. The students were therefore allowed to take part. Thereupon the Government resumed, after an interruption of eight months, official relations with the Catholic University. By this time, however, the student population had been greatly diminished.

At the present time the University possesses all the required departments: Philosophy, Literature, Commerce, Political Science, Journalism, Foreign Languages, and an organized Summer School. The roster of students exceeds one thousand. At the Jubilee ceremonies were present a delegate of the Ministry of Public Instruction, and the Ambassadors from Italy, Belgium, Poland, and Germany.

The proxy of the Japanese government, as well as the German Ambassador, were profuse in their eulogies of Jesuit education and diffusion of culture.

The University has made a deep impression on the Japanese cultured classes. A proof of this is the new branch secondary school opened in a section of Kobe. Registration was completed on the first day,

and many candidates had to be turned away for lack of accomodations. About 700 students applied for admission.

This branch of the University had its own dark days at the beginning. On July 5th a terrible rainstorm caused a flood in and around Kobe, damaging seriously the equipment of the new school. The extent of the loss, however, allowed the Fathers to experience the affection of their students and professors and friends. All were so remarkably generous in giving emergency donations that at the end of the summer vacation the school resumed regular class routine. The future looks bright and promising.

Mexico: La Buena Prensa Reports for 1938. The *Buena Prensa* publication house in Mexico has had a superlatively good year for Catholic education and positive propaganda. A grand total of 14,543,877 pieces of literature were printed and distributed over the whole country. Five competently edited and eminently readable reviews, adapted to the different needs and interests of all classes, had a combined circulation of 859,437. The circulation of *Christus*, a magazine for the clergy, reached 34,250 copies for the year, a highly significant total.

Leaflets and handbills of varying size and extent numbered 13,235,500. One such booklet, *Catholicism and Communism*, reached a gross total of 1,095,000. Books on various subjects, ranging from sociology to sanctity, fluctuated in distribution between 50,000 and one thousand. The monumental *Historia de Mexico* (Volume I) by Bishop Banegas is in the hands of 2000 purchasers, although published only recently. Excellently equipped and well directed, the *Buena Prensa* can handle all kinds of printing on all topics—at once. The able Father J. A. Romero, S.J. directs the enterprise and keeps an eye on everything.

Rome: Pope Pius XI Speaks Kindly of the Society.

The following words of praise were uttered by the late Pope Pius XI, during the course of an audience granted to the Religious of the Cenacle, to mark the closing of their General Chapter in July, 1938:

This recent General Chapter which I am able to say I shared with you to a certain extent recalls to my mind another in which I had the good fortune to take part, about 24 years ago. I refer to that grand Chapter of the Society of Jesus, which elected Father Ledochowski as Superior General, and in which by reason of particular circumstances I had the opportunity and the good fortune to assist and participate in a very ample way.

It was during the first months of the World War, when Providence had called us to the Vatican—I mean to the Library—and I used to go every day, sometimes frequently during a day, to the conferences. I appreciate today more than ever before the precious experience of my participation. There was assembled the very flower of the whole Society, representatives of all the Provinces of the Society. It was an edifying sight, magnificent to behold: a select group of eminent men, many of whom I knew personally, superlative men, distinguished in all fields of human knowledge. They were drawn from all nations—from those, too, which were then in conflict one with another; and so, at that time, they were—in a national and a natural sense—"enemies."

And yet over this assemblage there reigned tranquillity and peace; more still, the smoothness of peace, a peace, so to speak, that could be felt with the fingers. A scene to create wonder, indeed, especially in days like those, when outside their hall there was nothing but the tumult, the noise, and the hatred of war.

I ask myself now if my participation—very exceptional indeed—at that Chapter, the vision of that magnificent *catholicism*, sublime really—I ask myself if all that has nothing in common with what you have given me the chance to see during the days of your Chapter. It is perhaps possible that this thought came to me, because I and you, and you and I, both need such a lesson and such an example.

There, my dear Daughters in Christ, there you see how to serve seriously, intensely, the interests of the Church of Our

Lord Jesus Christ—and let us say also—the interests of humanity. I can almost see once again that wonderful scene: a silence so eloquent in which all tongues contributed their due to the most exalted discussions, that tranquillity, that immutable peace, that spirit of brotherly love—as if one knew nothing at all of what was transpiring outside the walls of the Gesu. But *I* came in from outside, *I* was hearing every day news of the war and its battles. What a contrast when I entered the Gesu. I saw there men acting as if there was only a single driving interest: to be "zealous" for the interests of the Society of Jesus—and because it was the Society of Jesus, it is the same as saying for the very interests of the Church of God.

Once again, my beloved Daughters in Christ, it may be that my paternal affection has carried me just a little too far, and that I have kept you too long on subjects that affect me personally. But it seems to me that, on more than one count, this reminiscence can very well also become a personal thing to you and to the Cenacle, in order to enter into the mind of Jesus Christ, and then to serve His interests as He wishes.

A. M. D. G.

SCHEDULE OF RETREATS CONDUCTED BY FATHERS OF THE MARYLAND-NEW YORK PROVINCE FOR THE YEAR ENDING DECEMBER 31, 1938

Diocesan Clergy:	Retreats	Number
Altoona, Pa.	2	112
Baltimore, Md.	2	257
Fort Wayne, Ind.	1	230
Los Angeles, Cal.	1	265
Manchester, N.H.	3	158
Newark, N.J.	3	394
Ogdensburg, N.Y.	2	150
Paterson, N.J.	2	84
Pittsburgh, Pa.	3	573
Richmond, Va.	2	95
Savannah, Ga.	1	50
Scranton, Pa.	2	330
Wilmington, Del.	1	45
Toronto, Canada	3	291
Total Diocesan Clergy	28	3,034
Seminarians:		
Washington, D.C.	1	110
Mundelein, Ill.	1	40
Darlington, N.J.	3	194
Toronto, Canada	1	100
Total Seminarians	6	444
RELIGIOUS—MEN		
Jesuits:		
Loyola College, Baltimore, Md.	2	10
Loyola High School, Baltimore, Md.	2	20
Belarmine Hall, Blue Ridge Summit, Pa.	2	148
Brooklyn Prep School, Brooklyn, N.Y.	2	14
Canisius College, Buffalo, N.Y.	2	6
Canisius High School, Buffalo, N.Y.	2	22
Georgetown Prep School, Garrett Park, Md.	2	10
St. Peter's College, Jersey City, N.J.	2	26
Inisfada, Manhasset, N.Y.	2	100
Fordham University, New York, N.Y.	2	52
Regis High School, New York, N.Y.	2	20
Xavier High School, New York, N.Y.	2	20
St. Joseph's College, Philadelphia, Pa.	2	32
St. Andrew-on-Hudson, Poughkeepsie, N.Y.	5	462
Georgetown University, Washington, D.C.	2	30
Gonzaga High School, Washington, D.C.	2	26
Novitiate, Wernersville, Pa.	3	348
Woodstock College, Woodstock, Md.	5	671
Total Jesuits	43	2,017

Others:

	Retreats	No.
Christian Brothers of Ireland	1	34
Marist Brothers	2	122
Brothers of the Sacred Heart	1	85
Xaverian Brothers	1	51
Total Others	5	292
Total Jesuits	43	2,017
Total Religious—Men	48	2,309

STUDENTS

	Retreats	No.
Jesuit Schools:		
Loyola College	1	320
Loyola High School	2	383
Brooklyn Prep School	1	558
Canisius College	4	1,345
Canisius High School	2	570
Fordham University	3	2,145
Fordham Prep School	2	535
Georgetown University	3	970
Georgetown Prep School	1	103
Hudson College	1	281
St. Peter's College	1	350
St. Peter's High School	3	760
Xavier High School	2	735
Regis High School	3	664
Loyola School	1	52
St. Joseph's College	1	500
St. Joseph's High School	1	720
Gonzaga High School	1	520
Total Jesuit Schools	33	11,511

Other Schools:

	Retreats	No.
Convent of the Sacred Heart, Noroton, Conn.	1	33
Vincentian Institute, Albany, N.Y.	1	380
Iona School, New Rochelle, N.Y.	1	168
All Hallows Institute, New York, N.Y.	1	270
St. Ann's Academy, New York, N.Y.	1	359
Mt. St. Michael's Academy, New York, N.Y.	4	1,056
Mt. Loretto, Staten Island, N.Y.	1	700
St. Leonard's Academy, Philadelphia, Pa.	1	76
St. Thomas College, Scranton, Pa.	1	140
City College, Baltimore, Md.	1	154
Total Other Schools	13	3,336
Total Jesuit Schools	33	11,511
Total Students	46	14,847

Laymen:

	Retreats	No.
Annapolis, Md.	37	1,719
Morristown, N.J.	43	1,793
Staten Island, N.Y.	43	2,020
Total Laymen	123	5,712

RELIGIOUS—WOMEN

	Retreats	No.
Benedictines:		
St. Benedict's Convent, Bristow, Va.	1	85
Blessed Sacrament:		
St. Elizabeth's Convent, Cornwells Heights	2	242
Carmelites:		
Carmelite Monastery, Baltimore, Md.	1	21
Carmelite Monastery, Buffalo, N.Y.	1	18
Carmelite Monastery, New York, N.Y.	1	18
Catholic Medical Missionaries:		
Cath. Med. Mission House, Wash., D.C.	1	31
Religious of the Cenacle:		
Cenacle of St. Regis, L. Ronkonkoma, N.Y.	1	66
Cenacle of St. Regis, New York, N.Y.	2	93
Sisters of Charity:		
Our Lady of Angels Convent, Brooklyn, N.Y.	1	45
St. Agatha's Home, Nanuet, N.Y.	1	25
Mt. St. Vincent, New York, N.Y.	6	1,200
Convent, St. John, New Brunswick, Can.	1	250
Charity of Nazareth:		
St. Patrick's Convent, Brockton, Mass.	1	48
St. Mary's Academy, Leonardtown, Md.	1	50
Christian Charity:		
Mallinckrodt Convent, Mendham, N.J.	4	370
Daughters of Divine Charity:		
St. Joseph's Hill, Staten Island, N.Y.	1	70
Daughters of the Heart of Mary:		
Nardin Academy, Buffalo, N.Y.	1	35
Convent, Canaan, N.Y.	1	25
St. Joseph's Institute, New York, N.Y.	2	144
St. Elizabeth's School, New York, N.Y.	1	100
Sisters of Divine Compassion:		
College of Good Counsel, White Plains, N.Y.	1	85
Dominicans:		
Queen of the Rosary Convent, Amityville, N.Y.	1	120
Faithful Companions of Jesus:		
Bl. Sacrament Convent, Providence, R.I.	1	35
Franciscan Poor Clares:		
Monastery, Bordentown, N.J.	1	28
Franciscans:		
St. Ann's Convent, Buffalo, N.Y.	1	40
St. Michael's Convent, Buffalo, N.Y.	1	38
St. Joseph's Hospital, New York, N.Y.	1	29
St. Francis Hospital, Poughkeepsie, N.Y.	1	25

	Retreats	No.
St. Anthony's Convent, Syracuse, N.Y.	3	272
Mt. St. Clare, Wappingers Falls, N.Y.	1	30
St. Mary of Angels, Williamsville, N.Y.	1	136
Good Shepherd:		
Convent, Albany, N.Y.	2	56
Convent, Baltimore, Md.	2	59
Convent, Brooklyn, N.Y.	1	45
Convent, Buffalo, N.Y.	3	175
Mt. St. Florence, Peekskill, N.Y.	3	52
Convent, Philadelphia, Pa.	2	40
Convent, Providence, R.I.	1	18
Convent, Reading, Pa.	1	20
Convent, Washington, D.C.	1	17
Grey Nuns of the Sacred Heart:		
D'Youville College, Buffalo, N.Y.	1	52
Helpers of the Holy Souls:		
St. Elmo's, Chappaqua, N.Y.	1	28
Convent, New York, N.Y.	2	53
Holy Child Jesus:		
Convent, Melrose, Mass.	1	16
St. Walburga's, New York, N.Y.	2	78
Convent, New York, N.Y.	1	11
St. Edward's, Philadelphia, Pa.	1	40
St. Leonard's, Philadelphia, Pa.	1	36
Rosemont College, Rosemont, Pa.	2	158
Convent, Sharon Hill, Pa.	3	208
Convent, Suffern, N.Y.	1	32
Holy Cross:		
Holy Cross Academy, Washington, D.C.	1	102
Holy Names of Jesus and Mary:		
Convent, Albany, N.Y.	1	65
Hospital Sisters of St. Joseph:		
Hotel Dieu, Kingston, Ont.	1	60
Sisters Servants of the Immaculate Heart:		
Villa Maria, Stone Harbor, N.J.	1	244
Religious of Jesus and Mary:		
Convent, Highland Mills, N.Y.	1	41
Mary Reparatrix:		
Mount Mary, Detroit, Mich.	1	38
Convent New York, N.Y.	3	94
Sisters of Mercy:		
Convent, Albany, N.Y.	2	152
St. Vincent's, Albany, N.Y.	1	26
Mt. St. Agnes, Baltimore, Md.	3	309
Sacred Heart, Belmont, N.C.	1	57
St. Joseph's, Brasher Falls, N.Y.	1	45
Mt. Mercy, Buffalo, N.Y.	3	318
Motherhouse, Cresson, Pa.	2	181
Mercy Villa, East Moriches, N.Y.	3	164
Sanatorium Gabriels, Gabriels, N.Y.	1	65
St. Genevieve, Harrisburg, Pa.	2	67
Sylvan Heights, Harrisburg, Pa.	1	13
Georgian Court College, Lakewood, N.J.	1	130

	Retreats	No.
Nazareth Orphan Asylum, Leicester, Mass.	1	70
Mater Misericordiae, Merion, Pa.	4	414
Devinclare Residence, New York, N.Y.	1	12
St. Catherine's, New York, N.Y.	2	47
St. Catherine's, New York, N.Y.	3	215
St. Cecilia's, New York, N.Y.	1	15
Motherhouse, North Plainfield, N.J.	1	100
Fitzgerald-Mercy Hospital, Phila., Pa.	1	20
Mt. Mercy, Pittsburgh, Pa.	1	194
St. John's, Plattsburgh, N.Y.	1	45
Convent, Rensselaer, N.Y.	1	60
Convent, St. John's, Newfoundland	1	58
Our Lady of Mercy, Syosset, N.Y.	1	65
Convent, Tarrytown, N.Y.	3	106
Convent, Washington, D.C.	1	12
St. Mary's, Wilkes-Barre, Pa.	1	84
Mission Helpers, Servants of Sacred Heart:		
Sacred Heart, Towson, Md.	2	87
Missionary Sisters of the Sacred Heart:		
Sacred Heart, Dobbs Ferry, N.Y.	1	135
Notre Dame:		
Trinity Prep., Ilchester, Md.	2	74
Academy, Moylan, Pa.	1	59
Academy, Philadelphia, Pa.	1	50
Trinity College, Washington, D.C.	1	102
Convent, Worcester, Mass.	1	104
Our Lady of Christian Doctrine:		
Marydell Convent, Nyack, N.Y.	1	35
Pallotine Missionary Sisters:—		
St. Mary's Hospital, Huntington, W.Va.	2	66
St. Mildred's, Laurel, Md.	1	25
Most Precious Blood:—		
Monastery, Brooklyn, N.Y.	1	54
Presentation:—		
Mt. St. Joseph, Newburgh, N. Y.	3	240
Convent, St. John's, Newfoundland	1	95
St. Michael's, Staten Island, N.Y.	2	147
Providence:		
Convent, Kingston, Ont.	1	60
Immaculate Seminary, Washington, D.C.	1	24
Reparation:		
St. Zita's Home, New York, N.Y.	1	17
Sacred Heart:		
Kenwood, Albany, N.Y.	2	320
Manhattanville, New York, N.Y.	1	65
Maplehurst, New York, N.Y.	3	101
Convent, New York, N.Y.	2	54
Convent, Noroton, Conn.	2	62
Convent, Overbrook, Pa.	2	84
Elmhurst, Providence, R.I.	1	30
Convent, Rochester, N.Y.	2	68
Eden Hall, Torresdale, Pa.	2	90

	Retreats	No.
Sacred Heart of Mary:		
Convent, Keesville, N.Y.	1	41
Academy, Sag Harbor, N.Y.	1	27
Marymount, Tarrytown, N.Y.	1	100
St. Dorothy:		
St. Patrick's, Staten Island, N.Y.	1	31
Convent, Reading, Pa.	1	11
St. Joseph:		
Mt. Gallitzin, Baden, Pa.	1	110
Mt. St. Joseph, Buffalo, N.Y.	3	417
St. Mary's, Cape May, N.J.	3	670
Mt. St. Joseph, Chestnut Hill, Pa.	6	732
St. Michael's, Englewood, N.J.	1	70
St. Joseph's, McSherrystown, Pa.	1	116
Nazareth Convent, Rochester, N.Y.	1	54
St. Joseph's, Troy, N.Y.	1	160
Immaculate Heart, Watertown, N.Y.	1	90
St. Mary of Namur:		
Mt. St. Mary, Kenmore, N.Y.	1	90
St. Joseph's, Lockport, N.Y.	1	90
Ursulines:		
Hiddenbrook, Beacon, N.Y.	1	18
Convent, Blue Point, N.Y.	1	44
Convent, Frostburg, Md.	1	8
Convent, Middletown, N.Y.	2	38
College of New Rochelle, New Rochelle, N.Y.	1	70
Mt. St. Ursula, New York, N.Y.	2	128
Convent, New York, N.Y.	2	75
St. Jerome's, New York, N.Y.	1	17
Convent, Wilmington, Del.	2	51
St. Ursula of the Blessed Virgin:		
Marygrove, Kingston, N.Y.	1	18
Convent, New York, N.Y.	1	30
Mt. Ave Maria, Phoenicia, N.Y.	1	30
Visitation:		
Monastery, Brooklyn, N.Y.	1	45
Monastery, Frederick, Md.	2	64
Monastery, Parkersburg, W. Va.	2	78
Monastery, Washington, D.C.	1	48
Monastery, Wheeling, W. Va.	2	90
Monastery, Wytheville, Va.	1	15
Total Religious—Women	220	14,580

FEMALE PUPILS AND WOMEN

Canada:		
Loretto Abbey, Toronto	1	50
Connecticut:		
Holy Family Academy, Baltic	1	50
Sacred Heart Academy, Noroton	2	131
Delaware:		
Ursuline Academy, Wilmington	2	127

	Retreats	No.
District of Columbia:		
Convent of Perpetual Adoration, Wash.	1	50
Sodality Union	1	33
Georgetown Univ. Hospital	1	53
Convent of Good Shepherd	1	90
Holy Trinity High School	1	152
Little Sisters of the Poor	1	235
Notre Dame Academy	1	250
Sacred Heart Convent	1	100
Trinity College	1	350
Visitation Convent	2	162
Maryland:		
Eastern High School, Baltimore	1	200
Convent of Good Shepherd, Baltimore	1	110
Visitation Academy, Frederick	1	45
St. Mary's Academy, Leonardtown	1	190
Mt. St. Agnes, Mt. Washington	3	356
St. Michael's, Ridge	1	59
Massachusetts:		
Convent of Good Shepherd, Boston	1	285
Michigan:		
Mary Reparatrix, Detroit	1	60
New Hampshire:		
Mt. St. Mary College, Hooksett	1	43
New Jersey:		
Jersey Teachers' Sodality, Jersey City	1	40
Immaculate Conception H. S., Camden	1	650
College of St. Elizabeth, Convent Station	3	810
St. Mary's H. S., Elizabeth	1	317
St. Cecilia's H.S., Englewood	1	453
St. Aloysius Academy, Jersey City	1	465
St. Michael's H.S., Jersey City	2	780
Mallinckrodt Convent, Mendham	2	54
St. Vincent's Academy, Newark	1	202
St. Peter's H. S., New Brunswick	1	650
Mt. St. Mary's, North Plainfield	1	84
Lacordaire Academy, Upper Montclair	1	40
Holy Trinity H.S., Westfield	1	168
New York:		
Sacred Heart Academy, Albany	4	382
Vincentian Institute, Albany	1	460
Holy Family H.S., Auburn	1	166
St. Brendan's H.S., Brooklyn	1	800
D'Youville College, Buffalo	1	305
Convent of Good Shepherd, Buffalo	1	100
Mt. St. Joseph's Academy, Buffalo	1	175
St. Mary's Seminary, Buffalo	1	60
Sacred Heart Academy, Eggertsville	1	500
Our Lady of Bl. Sacr. Academy, Goshen	1	70
Ladycliff Academy, Highland Falls	1	150
Cenacle of St. Regis, Lake Ronkonkoma	11	674
Ursuline Academy, Middletown	1	43

	Retreats	No.
St. Agatha's Home, Nanuet	1	350
College of New Rochelle, New Rochelle	2	770
Ursuline School, New Rochelle	1	181
Bl. Sacrament Academy, New York	2	135
Cenacle of St. Regis, New York	11	691
Holy Cross Academy, New York	1	177
Madonna House, New York	1	100
Mary Reparatrix, New York	10	418
Marymount School, New York	1	95
Misericordia Hospital, New York	1	50
College of Mt. St. Vincent, New York	3	579
Sacred Heart College, Manhattanville	3	490
Sacred Heart Academy, Maplehurst	6	361
Sacred Heart Academy, New York	2	242
St. Catherine's Academy, New York	1	190
St. Patrick's Home, New York	1	150
Ursuline Academy, New York	2	288
Mt. St. Francis, Peekskill	1	450
St. Francis Hospital, Poughkeepsie	1	42
Nazareth Academy, Rochester	1	160
Sacred Heart Academy, Rochester	3	295
Holy Names Academy, Rome	1	89
St. John the Baptist Academy, Staten Is.	2	268
St. Joseph's Hill Academy, Staten Is.	1	45
St. Patrick's Academy, Staten Is.	1	40
Our Lady of Mercy Academy, Syosset	1	45
St. Joseph's Hospital, Syracuse	1	80
Marymount College, Tarrytown	2	272
Helpers of Holy Souls, Tuckahoe	2	60
Sacred Heart Orphan Asylum	1	150
College of Good Counsel, White Plains	1	170
Seton Academy, Yonkers	1	80
Pennsylvania:		
Mt. St. Joseph Acad., Chestnut Hill	1	140
Mt. Aloysius Academy, Cresson	1	126
Conv. of Our Lady of Prouille, Elkins Pk.	7	249
St. Joseph's Academy, McSherrystown	1	101
Mater Misericordiae, Merion	1	100
Academy of Mercy, Philadelphia	1	100
Assumption Academy, Philadelphia	3	166
Handmaids of Sacred Heart, Phila.	1	72
Sacred Heart Academy, Overbrook	2	155
Notre Dame Academy, Phila.	2	110
St. Leonard's Academy, Phila.	1	66
St. Mary's Academy, Phila.	1	150
St. Mary's Hospital, Phila.	1	68
St. Joseph's Hospital, Reading	1	40
Rosemont College, Rosemont	2	227
Sacred Heart Academy, Torresdale	3	224
St. Ann's Academy, Wilkes-Barre	1	112
St. Nicholas H.S., Wilkes-Barre	1	190
West Virginia:		
St. Mary's Hospital, Clarksburg	1	48

	Retreats	No.
St. Joseph's Hospital, Parkersburg	1	36
Visitation Academy, Parkersburg	1	52
Visitation Academy, Wheeling	2	120
Wheeling Hospital, Wheeling	1	39
Total Female Students and Women	177	18,983

SUMMARY

Diocesan Clergy	28	3,034
Seminarians	6	444
Religious—Men	48	2,309
Religious—Women	220	14,580
Male Students	46	14,847
Laymen	123	5,712
Female Students and Women	177	18,983
Grand Total	648	59,909

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From Jan. 1, 1938 to Jan. 1, 1939

	Rerteats	No.
Secular Clergy		
Antigonish, N. S.	1	129
Boston	4	761
Hartford	2	420
New York	3	679
Portland	2	211
Providence	2	270
Springfield	2	400
Religious Men		
Missionaries of the Sacred Heart, Natick, R.I.	1	9
Seminarians		
Brighton, Mass.	1	160
Hartford, Ct.	1	247
Brothers		
Danvers, Mass. (Xaverian Bros.)	1	95
Religious Women		
Carmelites, Roxbury, Mass.	1	24
Cenacle, Brighton, Mass.	2	90
Newport, R. I.	2	61
Charity, Baltic, Conn.	1	105
Halifax, N.S.	2	363
Wellesley, Mass.	2	166
Charity of Nazareth, Newburyport, Mass.	1	40
Christian Education, Arlington, Mass.	1	17
Milton, Mass.	1	45
Daughters, Heart of Mary, Burlington, Vt.	1	30
York, Pa.	1	39
Faithful Companions of Jesus, Fitchburg, Mass.	2	95
Providence, R.I.	1	35

	Retreats	No.
Good Shepherd, Boston, Mass.	2	70
Hartford, Conn.	2	41
Peekskill, N.Y.	1	50
Springfield, Mass.	1	12
Mercy, Baltimore, Md.	1	50
Bridgeport, Conn.	1	20
Burlington, Vt.	2	245
Dallas, Pa.	1	123
Danbury, Conn.	1	22
Fall River, Mass.	3	238
Hartford, Conn.	4	505
Hooksett, N.H.	2	305
Mercy, Manchester, N. H.	4	236
Milford, Conn.	2	309
New Bedford, Mass.	1	64
New Haven, Conn.	2	38
New York, N.Y.	1	14
Portland, Me.	3	426
Providence, R.I.	2	142
Notre Dame, Boston, Mass.	1	58
Lawrence, Mass.	1	54
Lowell, Mass.	1	83
Tyngsboro, Mass.	3	281
Waltham, Mass.	2	127
Worcester, Mass.	1	150
Antigonish, N.S.	1	125
Most Holy Redeemer, Danvers, Mass.	1	10
Providence, Chelsea, Mass.	1	19
Holyoke, Mass.	4	501
Malden, Mass.	1	20
St. Francis, Glen Riddle, Pa.	1	155
St. Joseph, Chicopee, Mass.	1	96
Framingham, Mass.	1	170
Hartford, Conn.	1	135
Holyoke, Mass.	2	470
Springfield, Mass.	1	57
Weston, Mass.	1	188
Sacred Heart, Albany, N.Y.	1	35
Newton, Mass.	1	26
Union of Sacred Hearts, Fall River, Mass.	1	92
Sacred Heart of Perpet. Adoration, Fairhaven.	1	48
Secular Ladies and Girl Students		
Cenacle, Brighton, Mass.	3	206
Newport, R. I.	5	189
New York, N. Y.	2	197
Ronkonkoma, N. Y.	1	40
Charity, Baltic, Conn.	2	102
Wellesley, Mass.	2	216
Christ. Education, Milton, Mass.	1	50
Good Shepherd, Boston, Mass.	1	180
Hartford, Conn.	1	320
Reading, Pa.	1	104

	Retreats	No.
Holy Child, New York, N. Y.	1	90
Mercy, Baltimore, Md.	1	80
Burlington, Vt.	1	165
Cresson, Pa.	1	120
Hooksett, N. H.	1	56
Portland, Me.	1	80
Rutland, Vt.	1	380
Notre Dame, Boston, Mass.	1	150
Tynsboro, Mass.	1	73
P. S. of Jesus Crucified, Elmhurst, Pa.	1	20
St. Casimir, Chicago, Ill.	1	250
Newton, Pa.	1	38
St. Joseph, Chicopee, Mass.	1	365
Stamford, Conn.	1	110
Sacred Heart, Newton, Mass.	3	356
Providence, R. I.	3	110
Students In Colleges and High Schools		
Boston College	4	1550
Holy Cross College	3	1300
Boston College High School	2	900
St. John's Preparatory School	1	238
Laymen		
North Andover, Mass.	36	583
North Andover, Mass. (Boys)	9	213
SUMMARY		
Priests (Secular)	16	2870
Religious Congregation (Men)	1	9
Seminarians	2	407
Religious Brothers	1	95
Religious Women	83	6920
Secular Ladies and Girl Students	39	4047
Students (Boys) Colleges and High Schools	10	3988
Laymen	45	796
Private	10	10
Total	207	19,142

A. M. D. G.